# CHRISTIAN REGISTER.

VOL. XXVII. DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS. NO. 14.

"LIBERTY, HOLINESS, LOVE"

DAVID REED, PROPRIETOR. BOSTON, SATURDAY, APRIL 1, 1848. N. S. FOLSOM, EDITOR.

CHRISTIAN REGISTER,
PUBLISHED WEEKLY
AT NO. 22 SCHOOL STREET
(*Near Washington Street,*) *by*
DAVID REED.

☞ To whom all communications, as well as letters of business, should be addressed.

TERMS.—THREE DOLLARS, payable in six months or TWO DOLLARS AND FIFTY CENTS, if paid in advance.

To individuals or companies who pay in advance for five copies, a sixth copy will be sent gratis.

No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.


For the Register.

## THE MINISTERIAL RELATION.

Many changes in the Ministry have been registered of late. It would seem that instability is becoming more unstable, and that a crisis is at hand. It is pretty certain that things cannot go on thus long in a manner which throws discredit either on the ministry or our Christian parishes. Now I am one of those who believe in the honesty and devotedness of our ministry, and I have a good opinion of our parishes also. I have preached in several and find good people everywhere. I think the *blame*, which is somewhere certainly, may be ferreted out in what I shall herein describe.

I think it may be put as a first principle that neither ministers nor parishes are perfect. Hence it is a prime matter to avoid temptation to instability and fickleness. Is not the new course pursued in many cases of installation a fertile source of mischief? I refer to settlement, giving six months notice to quit. Under this form the incumbent is in a probation state all his life to the parish. He just hitches on—that is all. He does not feel settled. He is not prepared to form long plans of usefulness. He must undertake nothing six months will not accomplish. He is in the condition of a careful mother who would make a suit of clothes out of little bits of cloth. His life is a series of fragmentary action, and affairs do not hold together. Just look at this matter in a temporal as well as spiritual point of view. The poor man cannot build a house, keep a cow, a horse, hardly plant a garden. He can lay in no stock of wood, or provisions—he must buy by the pound, the bushel, and pay accordingly, and have less to give away to objects that demand help. This state of financial affairs keeps him in a fret or in anxiety, and turns his hair gray, spoils the digestion and takes out of the sermon. But these are small matters compared with others. To get up a good state of things in the Sunday School, for instance—can it all be done in a hurry! Do not plans of education reach out years and ask time, and ought not a man to be allowed a chance to show what he intends to do before he is judged? Suppose you engage a carpenter to repair your house and give him free scope. He goes to work and creates rubbish, dust and shavings, and everything seems in confusion—you break in upon him and address him after this manner. "What's all this mean—you are a pretty carpenter! what a dust! what ruin! out of my house! begone!" You would be guilty of great injustice to the carpenter in interrupting him before he began to build up and clear away and show his plans.—All things ask time.

Now it may be said every man ought to act as if even settled for life. Yes, if he can. But we contend that he cannot help narrowing down his action under the six months plan. And if the minister is thus affected, how is it with the parish?

In the first place the parish do not receive the minister in a hearty way. They will try him first. He is only here for six months. They do not give him their hearts, and commit their interests to him. He is received as a pilgrim, very civilly but very formally. The first sensation (we speak from experience) is like receiving a bucket of cold water upon your back after you are all warmed up with exercise. The parish is not to blame. It is the result, the necessary result of the case. The minister *is* only a sojourner. They know it. He knows it soon and feels it.

Besides, now comes the temptation to some unwary spirit to make a rumpus. Some people hate quiet and peace. There is no chance for making speeches or collecting spoils. Or some one has a grudge against some one, and attacks the minister, to wound, not the minister, but the friend of the minister; perhaps to spite the parish; perhaps to feel his power. There is chance enough. One can *make* opportunities; and there are flaws, imperfections, in all human action and in every character.

But the worst of all is, the parish, under this rule of six months notice, do not receive the man in the right spirit, to have him do them good. He comes to be judged by them and ever appears to be pleading his own cause, when he ought to be pleading the cause of Christ, holding up the cross, behind which he is unseen and forgotten for the time. But it is not so. The minister often stands as a culprit before his people; and there, in the pews, sit his judges who are deciding upon the merits of his style, his voice, his gesture, &c., instead of trembling humble souls waiting for the bread of life and the waters of salvation at his hands. This is not always the case, we hope not often; but it is the tendency in every case where the incumbent holds his place, not during good behavior, but as long as the parish are *pleased*.

It is not worth the while to pursue this train of remark any further, because every body understands it, without our words. But perhaps it is worth while to deduce an argument from what has been alluded to, touching venerable customs of ordination.

Something has been said of late against councils, forms of ordination, and church machinery generally. The people felt hurt at it and resisted it, they could hardly tell why. There seemed to be an instinctive feeling that harm would happen; and it has happened. The relation of pastor and people is becoming more and more unstable, and there is anarchy and misrule in many parishes.

The writer has never been able to see how the ancient method was wrong. The people chose their minister, a council decided upon his fitness for the office; the people, or individuals in a parish, were dissatisfied with their minister; a council decided upon the charges against him. The matter was taken out of the hands of interested persons, as in legal matters, and prejudice and personal pique did not defeat justice. There was a time of comparative peace, because there was less temptation to wrong. The young grew up in respect for a man who, himself, was under sacred authority, which protected while it influenced him. Here is the use of councils and church organization against which so much has been said. It is safe to walk in the "ancient paths;" and it is not safe to walk "in paths, in a way not cast up."

For the Register.

## THE LATE DR. THOMAS P. JONES.

The decease of this gentleman has been made known through the public prints, but no extended notice of his life and labors has yet appeared. We hope to see one from a pen capable of doing him full justice, while, in the mean time, our own shall record some of the principal events in his life. His labors and exertions in various official duties and public trusts, extending through nearly forty years, call for a suitable acknowledgment from his survivors and many friends. He has long ranked high as a man of general science, and the world is indebted to him for two of the best treatises on Chemistry and Mechanical Philosophy which have appeared. At an early period he was appointed Professor of Chemistry and Natural Philosophy in William and Mary's College, Virginia, afterwards in Columbia College, District of Columbia, then of the Franklin Institute, Philadelphia. Here he commenced the publication of the Journal of the Institute, first at his own expense, and through this work, which he continued to edit for twenty-eight years until his death, he was enabled to do much for the advancement of science and the arts in this country. His connexion with the United States Patent Office, over which he was appointed Superintendent by John Quincy Adams, brought him at once into acquaintance with the leading mechanics and artisans of the country, and contributed not a little to diffuse a more general and accurate scientific knowledge among them. It also brought into requisition his accurate knowledge of the history and the details of the patented inventions of other countries to which reference would be important before pronouncing upon the novelty and validity of American inventions. He was so well informed on these subjects, that with his strength of memory, when a supposed improvement was laid before him, he could refer to the work and to the very page where the same thing had been described and claimed long before. In this way, he could often save the applicants all further trouble and expense. His written specifications of Patents, and his monthly commentaries upon those which had been issued, as recorded in the Franklin Journal for many years, are remarkably clear and discriminating, conveying to the reader at once an accurate and comprehensive idea of each particular subject; and while they are eminently simple and practical, the deductions and applications of theoretical science are frequently brought in to illustrate or enforce his statements. Mer. were far from being always favorable to the inventors. Were they collected together into one volume, covering as they do the whole field of mechanical science, they would form a most valuable work for practical reference to show what had already been done by American inventors.

For the last fifteen years, though again connected with the Patent Office as Examiner of Patents, and afterwards selected as one of the commissioners to investigate into the cause of the explosion of Steam Boilers, (both Government appointments) his principal employment was that of attorney for procuring patents. In this capacity he renewed his former usefulness, and met with abundant success, his knowledge of the Patent Laws of other countries in which Patents were sought through him, as well as of the decisions of our own courts, enabling him to act with the greatest readiness and certainty. His opinions were often sought in Courts of law involving patent claims, and in appeals from the decisions of the office.

In fact, his familiarity with mechanical matters had become such as to place him by common consent the general arbiter of mechanical disputants. His acquaintance with the most distinguished men of science both abroad and at home was extensive, and their high opinion of him is attested by his election as honorary member of various learned Institutions with which they were connected.

Of his private life much could be said. He passed through the world always possessing a happy, cheerful disposition, generous, humane, simple and unassuming, unreserved and communicative even when overwhelmed with business, and never uncourteous or impetuous. These are expressions which have not often a true application, but those who knew Dr. Jones will attest to their absolute truth. Of his religious character we could also speak in the highest praise. Though educated under the influences of Calvanism, his mind opened to the more genial and rational views held by Liberal Christians, and both by his pen and conversation, he was at all times ready to declare his convictions. This in some cases made him unpopular, though he always rejoiced that he had done so. On one occasion a distinguished Episcopal minister, in whose church he happened to be present, called him by name before his whole congregation, as one who had great influence against evangelical religion. On removing to Philadelphia, and subsequently to Washington City, he attached himself to the Unitarian congregation, and was one of their most active supporters. The ministers of those churches and all connected with them, can testify to the fidelity, the constancy, and the deep humility and reverential regard, with which he adorned the Gospel he professed, and partook of its sacred rites and ordinances.

F. A.

"The fear of death is but the shadow of the body, which shadow must vanish as the Sun of immortality rises in the zenith of the mind."
[Dr. Follen.

## REV. S. J. MAY AND THE SYRACUSE RECORDER.

[The following communication in the "Syracuse Journal," we transfer to our columns, leaving out only a paragraph from Rev. Mr. Allen's sermon, which was quoted in last week's Register. We shall look with much interest for the "facts and statements" promised at the close. But we do not copy the communication solely on account of the interest of its immediate subject, but to furnish our readers with some knowledge of the bitter opposition made against Unitarians, and especially Untiarian ministers, at our outposts. Some numbers of the "Recorder" are occasionally sent us, but we have refrained from noticing the paper, simply from the irritation its abuse would not fail to cause our readers. There is nothing that can compare with the hostility which Presbyterians show to Unitarians out West, except the violence with which the Old School treat the New School; and our readers may conjecture what that is, when we tell them that we have seen Dr. Beecher shed tears under its infliction on himself.]

MR. EDITOR:—A fortnight ago last Tuesday, you published, in connection with the Editor of the Star, my discourse on the life and character of Hon. JOHN Q. ADAMS. I wrote that discourse and preached it the Sunday after his death, because my mind and heart were so full of memories and feelings respecting him, that I could not easily turn them to any other subject. The next day I gave you and the Star the manuscript, because you each solicited it, and made an arrangement to publish it together; and because many who heard it expressed a desire to read it.

For doing this, I was the next week arraigned before the public in the Religious Recorder, as guilty of indecent haste, undue management of the printing offices, and worse than all, of sectarian zeal and even falsehood, in my endeavors to prove that Mr. Adams was a Unitarian. In this week's paper the editors renew their attack upon me; and fortify themselves behind a statement made by the Rev. Matthew Hale Smith of Boston.

Now, it seems to me, that all who read my discourse with any other eyes than those of the editors of the Recorder, must have seen that I made little account of Mr. Adams' Unitarianism, excepting as another illustration of his mental and moral independence—his willingness to be in the minority, to stand even alone—which was one of the distinctive and glorious peculiarities of his character. I supposed that every body considered him a Unitarian, and therefore attempted no proof of my assertion. My reason for mentioning the fact that he was a regular attendant at the Unitarian Church in Washington, twenty-five years ago, was, that at that time our views of religion were particularly unpopular, not to say odious. He was then an aspirant for the Presidency; and yet he shrank not from companionship with the "despised and hated few" at the Capitol—a cross that several Unitarian politicians were then unwilling to bear.

I was very explicit in saying that he was no sectarian—that his opinions were his own; and in expressing the wish that all of every denomination would dare in this respect to follow his example; *study* the Bible, think for themselves, and declare their belief, whatever it may be, in their *own language*.

If I had anticipated that any persons, of information on such subjects, would have denied that Mr. Adams classed with the Liberal Christians, called the Unitarians—certainly if I had wished to make sectarian capital out of his unrivalled reputation, I could easily have introduced evidence on my side, that would be amply sufficient to sustain me in every assertion I made. I would have stated what I have myself seen and known: That Mr. Adams has been, ever since I can remember, regarded in Massachusetts as a Unitarian—that when staying in Boston he had regularly attended a Unitarian Church. In Quincy he has long been a communicant of the Unitarian Church; and has repeatedly attended, as a lay delegate from that church, the ordinations of Unitarian ministers. Now there has long been an Episcopal and an orthodox Congregational Church in Quincy; so that he might have been accommodated in one or the other of them, if he had not preferred the Unitarian. This, I should think, would satisfy any one, that I had proof enough for all that I said.

How much of truth there may be in Rev. Mr. M. H. Smith's statement, I am not able to say. But whatever Mr. Adams may have said and done when Mr. Smith was a resident in Washington, the following passage taken from the sermon preached in that city, February the 27th, in the Unitarian Church by Rev. Joseph H. Allen, shows that the illustrious statesman has been a constant attendant *there* until within a few weeks of his death, when he felt it to be his duty to worship at the Capitol.

[Here follows the paragraph already mentioned.]

It is a pity that there should be any thing like a contention amongst the sects, for the honors of Mr. Adams' alliance; and I had no thought of provoking any thing of the kind here. But since what I said incidentally in my discourse has given so much offence, I shall in a few days have it in my power to present to the readers of the Recorder, if permitted, facts and statements that will sustain every assertion I made.

Yours, S. J. MAY.

Syracuse, March 16, 1848.

## MATERIALISM REASONED OUT.

Conversing, the other day, with an intelligent German physician, who not long since revisited his native land, I was led to ask some questions about the Universities and the great Professors of the continent. He spoke of some of the latter as rank Materialists, and of others as scarcely daring to admit some evident truths, from their excessive fear of this error.

"They had better," said he, "do as I have done; go *through* Materialism."

"How was that?"

"I once held such views myself, but I reasoned them out in this way: All bodies consist of atoms, upon whose peculiar arrangements and combinations depend their qualities. These arrangements and combinations are *accidental*.—Thus atoms combined under a certain form compose the heart: and it *happens* to be the result of such combination that contraction and expansion causes the flux and the reflux of the blood. Under another form they compose the liver; and it happens that atoms combined secrete bile. Under another form they constitute the *brain*; and it happens that the brain *thinks*, or as some have even ventured to say, secretes thought. Then thought is accidental. My reasonings are accidental. My very conclusions, therefore, which have led me to believe in Materialism, are the result of *accident*; are uncertain; are unworthy of my confidence; are, in all probability, *untrue*."

"And so," added my friend, "I got *through* Materialism." [Episcopal Recorder.

"The atheist in his pride is more imperfect, than the rude and confined worshipper of the Deity." [Dr. Follen.

## CHURCH OF THE FUTURE.

[From the North British Review, on "Bunsen's Church of the Future."]

Apart from economical reforms and improvements, there is not any subject more engrossing than the relation between Church and State. And the subject cannot now be treated superficially, in the way of popular declamation merely. It must be reduced to its first principles and elements; and the very foundation of men's beliefs must be searched and canvassed. We may regret this. We may grudge the diversion of thought and energy from the work of direct assault on the flagrant palpable abuses of the present Establishments, to the discussion of abstract and abtruse points of philosophical theology. But thus it has ever been. Institutions which a timely correction of enormous evils might preserve, force on, by their refusal or delay of concession, the far more perilous agitation of the original laws of social order, whether human or Divine. The history of former ages might furnish abundant illustration of the infatuation of which we speak. It is so natural a tendency, on the part of those whose vested interests are challenged, to cling to the very sores and tumors of the body whose breath is their life, that they go on opposing every cautious application of the knife, until far more radical treatment begins to be talked of as the only radical cure. It was thus that in the generation preceding the Commonwealth, statesmen and churchmen alike failed to know their time of visitation; and missing repeated opportunities of a wise practical adjustment of affairs; both in England and in Scotland, compelled the raising of primary questions of right, civil and political as well as ecclesiastical, such as argument ultimately proved unable to settle. It is no happy omen that in this respect there should be so many points of correspondence between those days and our own.

Some quarter of a century ago, reflecting men, whether in sanguine hope, or more in fear, were inclined to expect something "new under the sun." The curtain had fallen, amid the smoke and carnage of Waterloo, on a series of scenes wilder than the world yet had seen; at least, in the modern drama of its history; and what the next act might disclose became matter of speculation and inquiry. The wish, or the apprehension, being generally father to the thought, minds differently constituted and influenced, differed very widely in their anticipations; some looking forward to the winding up of the plot in the golden age of pure light and love—others, again, looking out for storms; all, however, on the alert for issues strange as well as great. At last, the intervening pause having been relieved by such brief and startling interludes as the three days' revolutions of Paris and Brussels, with Emancipation, Reform, Chartism, repeal, and other passing feats or pageants,—the serious business of the stage is resumed, and the curtain slowly rises. But instead of novelty, it is the old story to be acted over again; the old weary strife of polemics to be resumed, with all its old manœuvres and eccentric jumble of spiritual and political tactics; defunct parties start into life again; and Papist, Presbyterian, Prelatist, Puritan, Cavalier, and Roundhead, almost in the very guise they wore of old, begin again to strut or fret their little hour as before. It would seem indeed (to escape from so questionable a figure) as if, in sober earnest, the controversies of the seventeenth century, which were rather adjourned than adjusted, were all to be taken up anew; mixed up, perhaps, with some little novelty, through the modern growth of infidelity and liberalism, but still destined apparently, as of old, to give shape and color to the movements of the age. Hence the deep interest of such speculations as those of Bunsen, as well as such historical resuscitations as Carlyle has achieved for Cromwell. For ourselves we would fain hope that between philosophy, with her searching of first principles, and history,—old almanac though it be—teaching by examples, the Churches and Nations, if only they could be persuaded to consult also the Divine Record, might be more safely and peacefully guided into a better haven of rest.

Nor is it irrelevant to these thoughts to indulge ourselves in one closing extract from the work before us,—an extract bearing upon what, after all, is the main thing, which is not the Church's policy, but her educational and evangelical home missionary work,—an extract that would have warmed the very heart of him who set the West Port experiment agoing. We refer to Bunsen's view of the manifold evangelical ministry:

"In the pastoral office we have retained the parochial system of the ancient Church, and either found it already strengthened and supported by the share taken by the elders in its operations, or else remarked a decided endeavor on the part of the Christian congregations as well as of their pastors, to adopt this principle into the present parochial system. We have observed the attempts made on the part of the Government as well as of the congregations to strengthen the body of preachers of the Gospel by means of preaching and pastoral assistants, and that there is no lack of zealous, devoted educated, and faithful younger men to supply the demand thus made. But, in considering the assistance rendered to the pastors in the evangelical instruction and education of the people, we have met with a mighty institution, the only one of its kind, the 17,000 schoolmasters who stand at the side of the parochial clergy and assist them in the congregation. * * * That which is good and evangelical in the system of the Clergy-Church is still to be found in it, and new and vigorous shoots present themselves on every tide, and manifest a life full of hope for the future. We found the most startling and important signs of this in the help afforded to the Church in her care of the poor, the sick, and the prisoners. We were here met by a zealous company of men and women, who had founded institutions of helpful love, for the reformation of those who have gone astray, for the maintenance of homeless and orphan children, for the comfort of the sick and the prisoner; we were met by operatives full of faith and by a holy band of deaconesses, performing the works of the merciful sisters of the Clergy-Church without vows, in the full freedom of the Gospel, and in the might of free, because thankful love. Now every one who considers the way in which the diaconate first decayed and died, and how it is especially wanting in the Clergy-Church, because it requires for its free development the full communion of the laity, and the full acknowledgment of the universal priesthood, will readily comprehend the historical significance of the fact, that amongst the vigorous offshoots of the Church-life of the present day, the diaconate is the most distinctly and gloriously prominent.—*This is the ministry of love and in an especial manner the ministry of the Church of the Future.* We may here behold coming to the birth the new element of that Church of the Future, whose birth-throes we all feel, of that free congregation of faithful men, to which the groaning of the creature and the ever more fearful revelations of the misery of mankind are pointing. Here is that ministry which is open to all; here is that approval of our faith to which every one is called; here is that exercise of the priesthood for which every constitution of the Church gives liberty. Here is that centre from which the constitution of this Church of the Future must proceed if it is to be partaker of an inward and spiritual life."—BUNSEN, pp. 202—205.

All hail to such a Church of the Future!—The world yearns for it; creation groans for it. Society is sick at heart: sick of sore maladies which politics can scarcely cure; sick of many empirics and few physicians. And Christ's Church alone has the *panacea*—the universal cure. Deacons and Deaconesses, Brothers and Sisters of Charity,—with Christ's love in their hearts and no Pope's yoke on their necks—Priests and Priestesses, self-devoted to the High Priest's own work of going about to do good—such as the ministry the age and the Church and the world all demand. Otherwise, Churches are self-consuming; light and life go out in a cold vacuum. Pastors, Elders, Deacons, Schoolmasters, People, eat in on themselves and one another. Forms of polity and worship stand; rights of rule and rights of choice are balanced; but love dies; and with love all peace and joy. An earnest, outgoing ministry, in all who are the Lord's—in Dorcas as in Paul—is the grand want of the times. What Church will realize this? That is the Church of the Future. Bunsen, Arnold, Vinet, Chalmers all are one here. For at the last, intellect, humanity, piety, are always one.

From the Dover Morning Star.]

## PROTEST AND DECLARATION OF SENTIMENTS OF FREE-WILL BAPTIST MINISTERS UPON THE SUBJECT OF SLAVERY.

Whereas, the system of American Slavery is not only a political curse to the States where it exists, and the Nation—increasing our taxes, threatening our peace and prosperity, injuring our reputation, and darkening our prospects; but it is also a direct violation of the Law of Benevolence, and the obligations enforced by our Religion; setting aside necessarily that great Fundamental Principle of Equality, which is necessary to the happiness of all human society; trampling under foot those relations on which every social privilege and enjoyment is based; sustaining and encouraging War, Licentiousness, Gambling, Sabbath-breaking, Profanity, and almost every sin with which our land is cursed; preventing not only the influence but the preaching of the Gospel, and the promulgation of the truths of the Bible; withholding from almost one-sixth of our entire population even the instruction necessary to a knowledge of the plan of salvation:—Therefore, we, the undersigned, ministers of the Freewill Baptist Connexion, consider it our duty to state definitely our views and position upon this subject, and to present before the world our solemn protest against the continuance of this fearful outrage upon humanity.

Believing, as we do, that the sympathy of no holy Being in the Universe can for a moment be given to this foul system, and that neither the principles of the Gospel nor indications of Providence constitute the least apology for its continuance, we wish publicly to withdraw all implied or supposed voluntary, political or moral support of this enormous evil. Our necessary and involuntary connection with the civil and social organizations now existing, which seems to give to each of us the character and reputation of the body, unless by personal public dissent from their errors and crimes, we throw the responsibility exclusively upon those who support the evils of which we complain, renders it more necessary for us to announce our unwillingness to sanction the system of slavery in any manner whatever. The view thus taken of this subject will render it perfectly inconsistent for us to give our suffrages or religious influence for the support of slavery.

We, therefore, by refusing to support slavery, its principles or its advocates, and by withholding Christian and church fellowship from all guilty of the sin of slavery, and by remembering those in bonds as bound with them, would wish to wash our hands from the guilt of this iniquity.

[Signed by 616 ministers.]

## REV. MR. ELLIOT OF ST. LOUIS.

[The following letter in the Anti-Slavery Standard of March 2d, copied into the Liberator of March 17, will be read with interest. It is better to correct misrepresentions late than never; but better still not to make them.]

BOSTON, Feb. 24, 1848.

My Dear Gay,—It has been recently stated in several of the Anti-Slavery Journals that the Rev. W. G. Eliot of St. Louis was, or but very recently was, a slaveholder at the time he was elected General Secretary of the American Unitarian Association, which was in May last.—These statements were based on remarks made by the personal friends of Mr. Eliot in this city, at the time of his election. I am sure no intention or wish has existed in any mind to misrepresent Mr. Eliot's position, or to do him any injustice.

I have recently heard, upon what all must consider unexceptionable authority, a somewhat different account of the facts in the case, and it appears to me that it is due to all the parties concerned to make public these facts, so far as is necessary to correct the previous misunderstanding.

It appears that a certain slave woman was to be sold, who, wishing to remain in St. Louis and not encounter the hazard of being carried away to parts unknown, applied to Mr. Eliot to purchase her. At her strong solicitation he consented to do so, and within two weeks of the purchase gave her papers which would enable her to assert and maintain her freedom at any time. She lived in Mr. Eliot's family two years and a half, at a fixed rate of wages. At the expiration of that time, she left Mr. Eliot, being still three hundred dollars in debt to him, which debt he entirely relinquished. At the same time he went into court, and openly manumitted her.—The woman now resides in St Louis.

These facts certainly speak for themselves as to Mr. Eliot's good intentions and generosity towards the woman. It is to be regretted that he did not, from the beginning, make her manumission publicly known. His example could not then have been claimed by any one as countenancing slaveholdig. For one, I rejoice in this favorable aspect of the case, and I am sure you will be glad to correct the error into which the Standard has been led, perhaps by myself mainly, in regard to this case.

I am, very truly, yours,
SAMUEL MAY, JR.

## HOW TO SERMONIZE.

1. Go to the bottom of your subject; and think of everything that ought to be said upon it; and consider what points or parts of it your hearers would be glad to have cleared up or most enlarged upon. To skim off only the surface, is to put off your audience with froth. The weightiest sentiments often lie at the bottom; be at the pains of diving deep to bring them up from thence. On the other hand,

2. Take care you do not torture your subject, by aiming to exhaust it. Don't endeavor to say everything that can be said, but everything that ought to be said upon it. A preacher's excellence is seen not so much in saying a great deal upon a text, as saying the best things in the best manner.

3. Don't crowd your thoughts too thick. This will but fatigue and perplex the minds of your hearers, who should always have time to follow you. If you pour water too fast into the tunnel, it will run over.

4. Protract not your discourse to an undue length. The best sentiments will not be attended to, while your hearers are impatiently waiting for the conclusion. It were better to offend by the other extreme, provided your matter be solid, well disposed, and well digested. Better leave your audience longing than loathing. Abstinence is less hurtful than repletion. "I think Luther says in his table-talk, that one necessary qualification of a preacher is *to know when to leave off*." John Mason.

ROWLAND HILL.—HEADS OF SERMONS.—The excellent and eccentric Rowland Hill, when once in Scotland, was found fault with because he had not heads and particulars in his sermons. When he next ascended the pulpit, he made an apology for past omissions, and announced that he should now have four heads—how many particulars he did not yet know—*first*, he should go round about his text; *second*, he should come up to the text; *third*, he should go through his text; and *fourth*, he should go away from his text.

## THEMES FOR THE SABBATH.

In the department of Christian morality, I think many of those who are distinguished as evangelical preachers, greatly and culpably deficient. They rarely, if ever, take some one topic of moral duty, as honesty, veracity, impartiality, Christian temper, forgiveness of injuries, temperance (in any of its branches,) the improvement of time—and investigate specifically its principles, rules, discriminations, adaptations. There is none of the *casuistry* found in many of the old divines. Such discussions would have cost far more labor of thought than dwelling and expatiating on the general evangelical doctrines; but would have been eminently useful; and it is very *necessary*, in order to set the people's judgment and consciences to rights. It is partly in consequence of this neglect (very general I believe,) that many religious kind of people have unfixed and ill-fated apprehensions of moral discriminations. Hall told Anderson that in former years, he had oftener insisted on subjects of this order. [Foster.

## PERSONAL HOLINESS.

Every individual should feel, that while his influence over other men's hearts and characters is very bounded, his power over his own heart is great and constant, and that his zeal for extending Christianity is to appear chiefly in extending it through his own mind and life. Let him remember that he as truly eularges God's kingdom by invigorating his own moral and religious principles, as by communicating them to others. Our first concern is at home, our chief work is in our own breasts. It is idle to talk of our anxiety for other men's souls, if we neglect our own. Without personal virtue and religion, we cannot, even if we would, do much for the cause of Christ. It is only by purifying our own conceptions of God and duty, that we can give clear and useful views to others. We must first feel the power of religion, or we cannot recommend it with an unaffected and prevalent zeal. [Channing.

Rev. Mr. Palmer, of Bath, Maine, is writing for the (Portland) Christian Mirror, some interesting sketches of his Foreign Tour. In connexion with his visit to Versailles, he quotes the following beautiful passage from Madame Degenlis, on

## THE BEAUTIES OF NATURE, COMPARED WITH THE POMP OF COURTS AND PALACES.

"Oh! how much sweeter it is to me," she writes, "to recall to my mind the walks and sports of my happy childhood, than the pomp and splendor of the palaces I have since inhabited! All these courts, once so brilliant, now are faded! all the projects which were then built with so much confidence are become chimeras! The [illegible] has cheated alike, the security of princes and the devotion of courtiers. Versailles is dropping into ruin; the delicious gardens of Chantilly, of Villers-Coterets, of Sceaux, of the Isle-Adam, are destroyed! I should now look in vain for the vestiges of that fragile grandeur which I once admired there; but I should find the banks of the Loire as smiling as ever, the meadows of St. Aubin as full of violets and lillies of the valley, and its woods loftier and fairer! There are no vicissitudes for the eternal beauties of nature; and while amidst blood-stained revolutions, palaces, marble columns, statues of bronze, and even cities themselves disappear, the simple flower of the field, regardless of the storm, grows into beauty and multiplies forever!"

## AMERICA AND GERMANY.

[From the "Preussische Allgemeine Zeitung," on Mr. Wheaton's Discourse before the Phi Beta Kappa Society.]

"There is no surer bond of union between two nations than the respect felt by each for the intellectual efforts of the other, when founded on a just appreciation of their national characteristics. Political friendships and commercial interest may bring two nations in close connection, but founded on such a basis alone the union does not last, whereas if it be founded on intellectual sympathy it must be eternal. It is for this reason we feel such deep respect for those men who endeavor to strengthen the ties which bind two nations, for, by thus doing, they render an important service to mankind, as well as to the two nations in whose cause they labor. We are not of opinion that the tide of German emigration which for several years past has been pouring towards the United States, can be destined to lay the foundation of this union; for the elements of which the emigration is composed are such as to render it inevitable that they should be absorbed by the American element. Neither is it requisite that it should be otherwise; the Americans boast of their Teutonic origin and have, in national character and intellectual life so much in common with us, that proper guidance alone is wanting to awaken and render fruitful their sympathies for Germany. This duty devolves on the enlightened men of America, and they have already commenced the performance of it. American youths visit our universities, and German professors are employed in the colleges of the United States, and men, who from a long residence in Germany are as well acquainted with our public life and endeavors as Mr. Wheaton, take pleasure in bringing the German people nearer the understanding of their fellow citizens. We should therefore not remain inactive, but cheerfully take the hand which is so cordially extended to us; the cultivated men of Germany should visit America, in order to render themselves competent to enlighten their countrymen with respect to its people and their condition, which we are inclined to view with some prejudice. We mistrust the political state of America and fear a nearer contact with that Republicanism which has occasionally given rise to odious acts of popular passion. But when we reflect that the highest virtues are essential to the existence of a Republic, when we behold the American Union making such constant and rapid progress, we ought not to doubt the existence of those virtues, and should perhaps place the excesses we deplore to the account of that ever varying population which comprises some of the worst elements of other lands. That the state can incorporate within itself and suffer no inconvenience from such elements, is to us a proof of its health and strength. The Anglo Saxon character has so much firmness, such a deep sense of morality and religion in its composition, that it is prepared to oppose an invincible barrier to the impetuosity of popular masses, and can headlong impetuosity of popular masses, and can headlong impetuosity of popular masses, and can lead them in the path of order and law. The spirit of the early days of the Republic, of the time of Franklin and Washington, is not yet extinct; it lives in men like Clay, Webster, Wheaton, and others, and we may be assured that the Union will stand so long as such men have any influence on public affairs. But if Germany is to be more closely united to America, our prepossessions against that country must be laid aside, and, as an honest endeavor is apparent in the Americans to understand Germany, we should meet it by evincing an interest in their present situation and future prospects. Then the bond between us would become strong and durable, and prove an incalculable blessing to the two nations as well as to the world.

[From the Lutheran Observer.]

## HENGSTENBERG'S GERMANS IN NORTH AMERICA.

EXTRACTS FROM NO. 10.

*III. The Evangelical Union of the West.*

The *Evangelical Church Union* of the West, whose field is limited for the present to Missouri, consists only of ministers, who have formed an association of their own, for conference on church interests. They are all men who have been educated in Germany, in part sent over by German missionary societies.

The members of this Evangelical Union have not been able to draw into it their own pastoral charges. Most of the ministers, with an agreeable, believing, gentle, but yet predominantly pietistic and sentimental religious spirit, lack too much a distinct church consciousness of their own as the representatives of our evangelical Church; they have no fixed ground, on which they can build with any good success. The men moreover who first embarked with effect in the cause of the Evangelical United Church, have either withdrawn from their work in America, or are on the point of doing so at this time.—One of them, *N.*, America-weary, is gone as a missionary to China; another, *G.*, made home-sick too by oppressive relations, was met by the writer in the east on his way back to Europe; a third *W.*, has been forced at last, by the persecution of a German fraction in St. Louis, to quit both his congregation and the city.

There are besides some few *single* congregations, that take United Evangelical ground and express this character in their constitution, as the German congregation at Washington.

IV. INDEPENDENT CHURCHES.

*I. Such as stand on positive Christian ground.*

As already remarked, we find with the vast majority of the Germans in America, a decided radical tendency. All the Germans, almost without an exception, are politically on the side of the radical party, as opposed to the conservative Whigs. So in the church sphere also, we find everywhere, along side of the standing ecclesiastical bodies, separate churches, whose members regard with suspicion all approximation to these bodies, every disposition to bring them under their authority. Such is the Lutheran church in New York, after that of Philadelphia the largest and most wealthy in the United States, which is willing to be Lutheran, but utterly refuses every Lutheran association. So a Reformed congregation in the same city; so the Lutheran church in Baltimore, which is so thoroughly Lutheran that it has recently made its own continuance in law dependent on its adherence to the Augsburg Confession; so the Evangelical church in Washington, and a great many others in the interior of the land. If the pastor in these cases, who is indeed generally excluded also from the sessions of the church council, and so stripped of all power, choose notwithstanding to attach himself to some Synod, it may be allowed; only he must not think of bringing his congregation to part with its independence in the same way.

Our congregations disown [illegible] so to every sort of [illegible] they are not willing to be called Lutheran, nor Reformed, nor Evangelical. Thus lately the German merchants of Brooklyn, have with handsome zeal and great sacrifices established a congregation, put up a fine church and called pastor. In their articles, they confess "Christ, not only as a teacher and prophet, but as the only begotten Son and express image of the everlasting God, our only mediator and redeemer." At the same time however they lay it down, that "the congregation is constituted an independent one, which as such is not concerned to attach itself to any Synod or Classis of the existing Churches of America." The congregation, to be completely free, hires its minister *by the year*, and expressly forbids him to have any voice in the church council.

*II. The Rationalist Congregations.*

We find such in New York, Philadelphia, Baltimore, Buffalo, in some parts of Missouri, and occasionally, with transient appearance, in other parts of the country. It is not so much the spirit of the German rationalism, as a radical negational tendency, frequently running out to atheism and corresponding practical consequences, that reigns in those societies. The congregation in Philadelphia, whose church edifice bears the inscription: "Aus Nacht zum Licht," (*From Night into Light,*) was founded by *Ginal*, from Wirtemberg, who went so far in his socialist views, as among other things to combat from the pulpit the sacredness of marriage. As his practice, in regard to this point, was too shamelessly in keeping with his theory, he found it necessary in the end to make room for another. The old flourishing Lutheran congregation of Baltimore, next to those of New York and Philadelphia the richest and best ordered in the country, has been carried over to the Rationalistic camp, by their pastor, *Scheib*, a man of talents, from Hanover. They had been firmly settled in the beginning on the Augsburg Confession, to which *Scheib* also was solemnly sworn. He showed in a very adroit way that the last article of the Augsburg Confession, which denies the force of all human authority as opposed to scripture, overthrew itself in fact as a rule of doctrine, and released him from his vow to respect it in this light. He renounced this accordingly, followed by two-thirds of his people.—To this congregation belong almost all the "cultivated" Germans of Baltimore.

V. THE SMALL GERMAN SECTS.

These are offshoots mostly from the German Church, Lutheran and Reformed, in America. Without abandoning evangelical ground, they are all predominantly methodistical in their complexion. They are:

1. *The Albright Brethren.*

Or as they choose to call themselves, the "Evangelical Communion." Their founder was *Jacob Albrecht*, who constituted in the year 1800 a society, to which he gave a Methodist organization, and whose whole tendency since has been that of the Methodist body in all its extremes. The anxious-bench, conversion-work with groaning, howling, shouting, jumping, cramps and convulsions, class meetings and meetings for mutual rehearsal of religious experience, are found here in use. They count now, under two bishops, in four yearly conferences, which are again divided into circuits and districts, about 320 entirely uneducated travelling and local preachers, some 900 generally very small congregations, and 15,000 communicating members. Originally only of Pennsylvania, they have spread themselves latterly over the whole country, the northern part of it particularly, following in the track of emigration quite out to Iowa and Wisconsin.

2. *The "United Brethren in Christ."*

Founded about the year 1800 by the truly pious *Otterbein*, of Baltimore, (hence called also the "Otterbein people.") It includes four bishops, 600 travelling and local preachers, near

2000 very small congregations, and about 60,000 communicating members.

3. *The Winebrennerians.*

This sect, formed by the still living, eccentric and vain *Winebrenner*, about the year 1825, is in its constitution and spirit baptistic. It includes from 6 to 8,000 members, exclusively in Pennsylvania, and is also a secession from the Reformed Church.

4. *The Tunkers.*

These are the descendants of the old Swiss Anabaptists, who are still baptist in character, and lay particular stress besides on the practice of feet-washing as a sacred rite. In almost hostile opposition to each other, stand those who never cut off their beard and those who do, those that wear coats *with* buttons and those that wear coats *not* with buttons, but with hooks and eyes. A good natured, quiet handful of people, they do not like to enter into the ground of their faith; only one dogma they are ready at all times openly and honestly to confess, "*That all learning is evil.*"

5. *The Moravians.*

We have to notice lastly the colonies of the *United Brethren*. In three settlements which were established by *Zinzendorf* himself during his stay in America—Bethelem (with Nazareth) and Lititz in Pennsylvania, and Salem in North Carolina—each having a bishop at its head, the body numbers altogether about 12,000 souls with thirty ministers. Like other communities of German origin in America, it has become English as regards language; while it shares the fate of many of its sister colonies in Germany, in losing continually more and more the peculiar life of the "Brotherhood," its contemplative spirit, its character of meek stillness in the land. In America indeed it could not well be otherwise; to preserve this character there, in the midst of the restless, unsentimental and materialistic stir, that prevails on all sides, would be in any case difficult; with the exchange of the German speech and habit for the English, it became fairly impossible.


# CHRISTIAN REGISTER.

BOSTON, APRIL 1, 1848.


## THE FRENCH REVOLUTION OF EIGHTEEN HUNDRED AND FORTY-EIGHT.

The advices by the Caledonia, the present week, must more than fulfil the hopes of the friends of freedom, of order, and religion. If there have been fears, they must in some good measure be allayed in all. The ease, and method, and promptness with which things have taken their republican course, seem to show, what indeed is the best ground of hope, a *preparation*. It is almost like unhitching an old train of cars, and putting on a new one. Or if it may be called a catastrophe, by which some have been thrown violently off the track, it must awaken the deepest gratitude that so little destruction and loss of life have ensued; so little interruption of human progress; and that a safer, freer, happier course seems promised in time to come. God save the Republic of France!

To those who believe not simply that God reigns and controls the destinies of men, but that also

> "From seeming evil still educing good,
> And better thence, and better still,
> In infinite progression,"—

he is causing the race to advance toward a higher perfection and welfare; to those who believe this, and can see its demonstration thus far in the history of the nations of the earth, and who now behold the present scenes in France, and thence turn their eyes to England, and Scotland, and Ireland, and the other nations where "fear of change perplexes monarchs,"—there will occur the sublime words of trust and hope which David uttered in THE FORTY-SIXTH PSALM.

> A very present help in trouble.
> Therefore will not we fear though the earth be changed,
> Though the mountains tremble in the heart of the sea;
> Though its waters roar and be troubled,
> And the mountains shake with the swelling thereof.
>
> A river with its streams shall gladden the city of God—
> The holy dwelling-place of the Most High.
>
> The nations raged; the kingdoms were moved;
> He uttered his voice; the earth melted.
> The Lord of Hosts is with us;
> The God of Jacob is our refuge.
>
> Cease, [saith Jehovah,] and know that I am God;
> I will be exalted among the nations,
> I will be exalted through the earth.

The progress of nations, as of individuals, is effected by discipline of evil. Whatever our speculations about the origin of evil, the agency of God in it, or human responsibility, this is true—that man reaches quiet through trouble; rest through vicissitude; knowledge of good through the knowledge of evil. The lamp of experience we must each take in our hand—its light burning sometimes so dimly—and not until long journeying by aid of this, are we privileged to come at last to the region of clearer light in which we may dispense with it as a guide, though its lessons are designed never to be lost to the individual; nor lost to the race at whatever elevated stage in its onward march it may reach. Not even Christianity when it shall become universal, though it shall save from so disastrous results as have been hitherto produced by ignorance, imprudence and unregulated human passions, may entirely dispense with painful discipline of evil.

Our liveliest solicitude for France will not wholly cease, until the peril and exigency of the Ninth of April shall be past, when the National Assembly shall meet; and of the Twentieth of April, when the National Constituent Assembly shall meet. The greatest work will be that of the contemplated organization of industrial labor, to give bread and comfort to the masses, as well as to the favored few of the past. From mere factions that may strive for the return of this or that royal scion to be engrafted again on the French, we see little to fear—so strong and overwhelming is the demand for Republican Institutions. We will still hope in God; we will hope in the people.

One cannot read the incident of the statue of Christ that took place in the Tuileries, (the reader will meet with it in our columns of intelligence) hardly without tears. Jesus "Master of us all"—this is God's voice stilling the tumult of the people, and forming all things new. With whatever infidelity the French have been reproached, we confess we have a heart to rejoice in whatever of Christ is believed and preached. Among the remarkable things seen at work amid the movements of this great crisis, is that of the recognition of Christ as teaching the great truth of human brotherhood—the law of love. For ourselves we will not call those infidels who truly thus believe and feel; but we will hope that recognizing so much, they will embrace yet more. An incident has been mentioned recently by the Rev. Dr. Stowe, of Lane Seminary, which shows in a very striking light, the fact we have alluded to. If our readers shall feel at first shocked by what seems irreverent, we trust it will soon give way to other and more satisfactory emotions.

At one of the Reform Banquets, when the King's health was proposed, and there was no response but that of silence, an individual arose and gave as a toast the name of the Son of Man—"Jesus of Nazareth." It was received with a round of applause. A manifestation singular indeed, but, who must not say, full of hope, showing that Christ's doctrine, in that great part of it which announces *human brotherhood*, is gaining reception and commanding admiration in the world! We repeat with Paul,—"Every way, whether in pretence or in truth,"—whether perfectly or imperfectly—"Christ is preached, and I therein do rejoice, yea, and will rejoice."

## DR. CHANNING ON REVOLUTIONS.

On the evening of the arrival of the Steamer, a friend directed our attention to a Sermon in the Works of Channing, on HONOR DUE TO ALL MEN, in which we should find a passage pertinent to the recent events in Europe. It is indeed a very remarkable instance of that prophetic spirit in Channing—that high order of intellect and spirit—by which he reached forth and grasped the universal; presented things not isolated, but in their connection with others, and with human nature; uttered truths, not for one year or one generation only, but interesting and applicable to many generations to come, if not so long as time and men shall last. We were intending to present only this remarkable passage in comment on the Revolution in France; but we could not well refrain from uttering our own thoughts, as we have, in our leading editorial.

What is it, I ask, which makes the present revolutionary movement abroad so interesting! I answer, that I see in it the principle of respect for human nature and for the human race, developing itself more powerfully, and this to me constitutes its chief interest. I see in it proofs, indications, that the mind is awakening to a consciousness of what it is made for. In this movement I see man becoming to himself a higher object. I see him attaining to the conviction of the equal and indestructible rights of every human being. I see the dawning of that great principle, that the individual is not made to be the instrument of others, but to govern himself by an inward law, and to advance towards his proper perfection; that he belongs to himself and to God, and to no human superior. I know, indeed, that, in the present state of the world, these conceptions are exceedingly unsettled and obscure; and in truth, little effort has hitherto been made to place them in a clear light, and to give them a definite and practical form in men's minds. The multitude know not with any distinctness what they want. Imagination, unschooled by reason and experience, dazzles them with bright but baseless visions. They are driven onward by a perilous violence, by a vague consciousness of not having found their element; by a vague yet noble faith in a higher good than they have attained; by impatience under restraints, which they feel to be degrading. In this violence, however, there is nothing strange, nor ought it to discourage us. It is, I believe, universally true, that great principles, in their development, manifest themselves irregularly. It is so in religion. In history we often see religion, especially after long depression, breaking out in vehemence and enthusiasm, sometimes stirring up bloody conflicts, and through struggles establishing a calmer empire over society. In like manner, political history shows us, that men's consciousness of their rights and essential equality has at first developed itself passionately. Still the consciousness is a noble one, and the presage of a better social state.

Am I asked, what I hope from the present revolutionary movements in Europe! I answer, that I hope a good which includes all others, and which almost hides all others from my view. I hope the subversion of institutions, by which the true bond between man and man has been more or less dissolved, by which the will of one or a few has broken down the will, the heart, the conscience of the many; and I hope that, in the place of these, are to grow up institutions, which will express, cherish, and spread far and wide a just respect for human nature, which will strengthen in men a consciousness of their powers, duties and rights, which will train the individual to moral and religious independence, which will propose as their end the elevation of all orders of the community, and which will give full scope to the best minds in this work of general improvement. I do not say, that I expect it to be suddenly realized. The sun, which is to bring on a brighter day, is rising in thick and threatening clouds. Perhaps the minds of men were never more unquiet than at the present moment. Still I do not despair. That a higher order of ideas or principles is beginning to be unfolded; that a wider philanthropy is beginning to triumph over the distinctions of ranks and nations; that a new feeling of what is due to the ignorant, poor, and depraved, has sprung up; that the right of every human being to such an education as shall call forth his best faculties, and train him more and more to control himself, is recognized as it never was before; and that government is more and more regarded as intended not to elevate the few, but to guard the rights of all; that these great revolutions in principle have commenced and are spreading, who can deny? and to me they are prophetic of an improved condition of human nature and human affairs. O, that this melioration might be accomplished without blood! As a Christian, I feel a misgiving, when I rejoice in any good, however great, for which this fearful price has been paid. In truth, a good so won is necessarily imperfect and generally transient. War may subvert a despotism, but seldom builds up better institutions. Even when joined, as in our own history, with high principles, it inflames and leaves behind it passions, which make liberty a feverish conflict of jealous parties, and which expose a people to the tyranny of faction under the forms of freedom. Few things impair men's reverence for human nature, more than war; and did I not see other and holier influences than the sword, working out the regeneration of the race, I should indeed despair.

## THE NAME JEHOVAH.

This is the proper name of the Deity in the Hebrew Scriptures. In the public reading of the Scriptores in the synagogue, it was never uttered, but the word *Adonai*, Lord, (pronounced Adonoy, with the accent on the last syllable,) was substituted in place of it. The vowels of the two words *Jehovah*, *Adonai*, it will be readily seen are nearly the same. Those in *Adonai* were transfer red to the radical letters constituting the word Jehovah, and they stand in the Hebrew Scriptu res, not as the proper vowels of the word *Jehovah*, but as the vowels of the word *Adonai*, which was used instead.

Sometimes the word Jehovah is written in the Hebrew *Jehovih*. Here it takes the pointing of the word *Elohim*, God. This occurs whenever the word Adonai happens immediately to precede the word Jehovah, as in 2 Sam., 7: 18, and it was then read, *Adonai Elohim*, instead of *Adonai Jehovah*, the pointing of the word *Jehovah* being simply to show the word which was to be pronounced instead. *Elohim* was used in such a case to avoid the repetition of *Adonai*.

Our translators followed the usage of the Jews. Instead of *Jehovah*, they put the LORD; and instead of Lord JEHOVAH, and JEHOVAH God, they put Lord GOD. This will explain an apparent inconsistency where, as in 2 Sam., 7: 18, 22, the name "Lord God" is used in both places; but in v. 18, it is in the original *Adonai Jehovih*, and in v. 22 it is Jehovah Elohim—the Jews reading Adonai Elohim in both cases. Our translators adopted in their translation the usage of the Jews in their public reading. Only the word GOD is put in small capitals in the former case, and LORD in the latter, to designate the word JEHOVAH, for which it is substituted.

What the proper vowel points of the word Jehovah are, cannot be decided. JAH (Ps. 68: 4,) is a poetic construction of the word Jehovah. Probably the name *Jupiter*, *Jove*, in heathen usage, is derived from JEHOVAH—having radical letters in common.

## "THE ANGEL OF THE LORD."

The Christian World of the last week published an article containing strictures on "an editorial in the Register of Feb. 26, commenting on Prof. Bush," in which the writer thus expresses himself:—

"My marvel is that the editor should not have been among the first to hail this discovery of the Professor as an evidence of progress in the march of investigation towards a consistent plan of interpretation which would disembarrass revelation of apparent contradiction."

The writer is very decided for himself, that the phrase "Angel of the Lord" should be read *Angel Jehovah*. On this point, he says:—

"Jehovah is God's angel, chief of the angelic world, the hosts he commands, and is, therefore, "Michael the Archangel," "Michael your Prince," as in Daniel, answering in Hebrew to the Greek in Philip, ii: 6, "Equal with God." It must be admitted that this subject, with the mere English reader, is perplexed by the manner of rendering the Hebrew into English, adopted by the translators when, instead of saying "the angel of the Lord," they should have made it read, "the Angel, the Lord," or better still, "the Angel Jehovah." If any captious linguist says otherwise, let him prove his critical sagacity by showing that "Lord God" should be read "Lord of God." Jehovah Elohim, Melach Jehovah, and Adosi Jehovah are examples in Hebrew grammar under the same rule, and should be rendered Jehovah, (or the Lord,) God; Angel Jehovah; and my Lord Jehovah. * * * * * Who is meant by David's Lord, when he uttered the words, "The Lord said to *my Lord*, sit thou on my right hand until I make thine enemies thy footstool?" There is no doubt he means Messiah, the Christ of God. And who is Messiah? Is he Jehovah? Of this I cannot doubt; and I think no one else would, if the translators had been uniform in rendering *adoni*, *my Lord*, grammatically, and left Jehovah, a proper name, to stand as such, without translation, which is the only just rule as respects all languages. David was wont, often if not always, in addressing Jehovah, to prefix *adoni*, *my Lord*; and if this does not prove that he meant Jehovah by *adoni* in the passage under consideration, I know not what would. Let any one turn to the 7th of II. Samuel and read it in Hebrew, and he must be convinced."

We shall not seek to gain the title of "captious linguist," nor attempt to "prove" our "critical sagacity, by showing that Lord God should be read Lord *of* God." But we shall show—what is very easy—that this writer has made some not unimportant mistakes. The Psalms of David, and the historical accounts of his reign, contain whatever evidence there is, that "David was wont, often, if not always, in addressing Jehovah, to prefix "*Adoni*, my Lord." Now in the book of Psalms, this prefix occurs only in the following places; *Ps.* lxxi, 5, 16; Ps., lxix, 6, where it is *Adonai Jehovah* (not *Adoni*.) In the following places it occurs as an *affix*, not "prefix," *Jehovah Adonai*; viz. Ps., lxviii, 20; cix, 21; cxl, 7; cxli, 8. It also occurs as an *affix* in Ps. viii. 1, Jehovah our Lord—Jehovah *Adonenu*, which is the ground form *Adon* with the plural suffix pronoun *our*, instead of the singular *my*, as in *Adoni*. In Ps. xvi. 2; Thou hast said unto Jehovah, thou art my Lord; and in Ps. cx, 1; Jehovah said unto my Lord, no other prefix nor affix. These are all the cases, we think, that can be found in the Psalms.

Turning now from the Psalms to the historical portions respecting David, there is no place in which the word occurs except in the second book of Samuel, to which the writer refers. It is there however not *Adoni* but *Adonai*, and it occurs five times, viz: vs. 18, 19, 20, 28, 29—O Lord GOD; (Adonai Jehovah.) In vs. 28, 29 this phrase is in the original exchanged for Jehovah *Elohim*—O LORD God.

Now to say nothing of the mistake of *Adoni* for *Adonai*, we submit that the use of *Adonai Jehovah* in two Psalms and one chapter, or even counting the cases where *Adonai is affix*, and every instance in the several Psalms and chapters, which would make *thirteen* in all—we submit that these instances, amid the innumerable cases where Jehovah, Jehovah Elohim, and Elohim, are used, are not sufficient for saying that 'David was wont *often* if not always, to prefix *Adoni my Lord*.'

The phrase Adonai Jehovah was one in very early use, as in Gen. xv, 2, 18; Josh. vii, 7, though unfrequent. It is used by Isaiah a few times, by Jeremiah often, by Ezekiel times innumerable. In all such cases the phrase is translated Lord GOD.

The writer in the World says that "Jehovah Elohim, Melach Jehovah, [Malak he should have written it,] and Adoni Jehovah, are examples in Hebrew Grammar under the same rule, and should be rendered Jehovah God, Angel Jehovah, and my Lord Jehovah."

Now there are considerations which show that "Angel of the Lord" does not belong to this class. In the Hebrew, the word Angel is in what is called the construct state, i. e. there is a change made in the vowel points of the ground form, by which the noun following it is put in the genitive or possessive case. It is "Angel of the Lord," precisely after the analogy of "word of God," "hand of the king," &c. In regard to the phrases "Jehovah God," and "Lord Jehovah," the prefix Jehovah is in the absolute state—there is no change in the vowel points. The prefix Adonai, as used in 2 Sam., vii., also in other places, is either the old absolute form of the plural, as Gesenius thinks it, or it has a suffix pronoun attached to it; but it is not the construct state, like the word angel. The writer in the World, therefore, speaks altogether erroneously, when he says that "angel of the Lord" is an example "under the same rule with 'Jehovah God.'"

But we are free to concede that it is a rule of Hebrew Grammar, (see Stuart's Gesenius, p. 213,) that "a connection by a genitive not unfrequently expresses the same meaning that apposition would express." Even here, however, the force of the genitive may be discerned,—as "the river Euphrates"—(in the original, river of Euphrates.) Be this as it may, such a use of the construct state is an exception to the general rule. Nowhere can the phrase "Angel Jehovah" be found, where the word angel is in the absolute state. It is in every instance in the construct state, determining the noun after it in the genitive.

Possibly the writer in the World may throw himself back on the position, that the vowel points are not of divine authority. But it seems rather inexpedient to rest an important doctrine on a forced change in the Hebrew Bible as it lies before him.

With one more criticism we close our present article. The writer in the World says that "Jehovah, God's angel, is Michael, the Archangel, Michael your Prince, as in Daniel." If the reader will turn to Dan. x. 13, he will see that Michael is called simply "*one* of the chief princes." In chap. x. 21, he is also called Michael, your prince." That is, the sacred writer speaks according to the belief of the Jews of that period, that the different nations had their tutelar angels, and Michael was the tutelar angel of the Jewish nation. Gabriel's name also occurs, and there is no evidence that Michael was any greater than he. The word "Michael" means, Who is like God? It is of the same class with "Micah," "Micaiah," &c., which last mean, Who is like Jehovah? To imply an argument that Christ was the angel Michael, from the allusion to Philip., ii: 6, where the apostle says of Christ, that he regarded not equality with God as a matter to be eagerly desired,—is surely very far-fetched.

With these observations we must leave it with our readers to say for themselves, how far they share in the "marvel" expressed by the writer in the World.

## WAS CHRIST THE JEHOVAH OF THE OLD TESTAMENT?

The position that the phrase "Angel of the Lord" means *the Angel Jehovah*, is made a step to another—viz., that *Christ* was the angel Jehovah, i. e., Jehovah himself. So argues the writer in the World. He maintains "that the Christ who stands at the head of the Christian Church is the same personage who, as Jehovah, held dominion over the Hebrew people."—"Who," the writer asks, "is that Son of God, whom the father anointed and sent into the world, but Jehovah?" "This Son, anointed of God to be king, (Ps. ii.) is no other than he whom the Psalmist celebrates in the 24th Psalm, as Jehovah of hosts." And again, "God, the being whose voice no man ever heard and whose shape no man ever saw, sent Jehovah, the Son of his love, and he [i. e. the Son] sent Moses to demand of Pharaoh," &c. And yet again, "Who is Messiah? Is he Jehovah? Of this I cannot doubt."

If we understand the language of the writer, he holds that this Jehovah of the Old Testament, viz., Christ, had a Being superior to him—a Father from whom he was derived. In brief, he adopts the theory of the pre-existence of Christ in the form usually, and yet not with strict correctness, denominated *Arianism*, in contradistinction from *Athanasianism*. We judge so, not only from the sentences above quoted, but from his alluding to a pamphlet published some years since by the editor of the Register, in which that theory is presented, and from his adding that "*all Unitarians of this class* are obliged to acknowledge, if they would escape absurdity, that Christ was Jehovah."

There are very serious difficulties in the way of accepting such a doctrine. Nay, the "absurdity" seems to us all on that side. We will endeavor to show clearly how it appears to us.

(1.) If Christ was the Jehovah of the Old Testament, then certainly the Jews had no revelation of Him who was the source of the existence and authority of Christ. They knew, and they were taught nothing, about any other God. What kind of revelation was it to present as the only living and true God, one who after all was not the true God?

(2.) If Christ was the Jehovah of the Old Testament, then was he self-existent. This same Jehovah, who it is asserted was Christ, expressly declares by the prophet Isaiah, (xliii. 10,) "Before me there was no God formed, neither shall there be after me." So also Moses in Ps. xc., "Jehovah, thou hast been our dwelling place in all generations. From everlasting to everlasting thou art God." How can the Son of the invisible God be self-existent and eternal? Besides, according to the theory of this writer, the invisible God was before Jehovah, in existence. But this Jehovah says there was no God before him.

(3.) Again, Jehovah speaks by the prophet Isaiah, xlv. 21, "There is no God else beside me, a just God and a Savior, there is none beside me." If to escape the difficulty and absurdity, the writer in the World should say, this means there is no *delegated* God beside Christ, and that Christ is here compared with the false gods, but not with the true God his Father, he adopts one of the very worst evasions of Trinitarianism.

(4.) If Christ was Jehovah, then the doctrine of *delegated divine* attributes is true. The Jehovah of the Old Testament exhibited all the attributes of Godhead. But the doctrine of *delegated* divine attributes is an absurdity.

(5.) The theory of this writer in the World makes the Old Testament and the New—Moses and Christ—contradict each other. In Deut. vi. 4, it reads, "Hear, O Israel, Jehovah our God is one Jehovah." According to the theory alluded to, this was spoken of CHRIST. Turn we now to Mark xii. 28—34. Jesus here quotes the same passage in reply to the scribe, and unless he spoke deceptively, he referred it to God the Father. The scribe's remark, "Well, master, thou hast said the truth: for there is one God, and there is none other but he,"—shows that he also referred it to God the Father. And it is further added that the scribe's answer was a discreet one,—that is, intelligent, and true. To say that the one only Jehovah thus mentioned in the Old Testament was Christ, when Christ himself referred it to the Father, is to make a glaring contradiction.

Such are some of the difficulties in the way of regarding Christ as Jehovah, particularly on the common theory of Christ's pre-existence as the Son of God. The writer in the World, if he would be consistent, must accept what we take to be Prof. Bush's opinion—that the Jehovah of the Old Testament—"the angel Jehovah"—was the sole Deity in existence, the whole Deity, and beside him there was, and is, no other God in heaven and earth—no God by whom power was delegated from himself to another distinct from him. The Professor will unite with us in saying, that the writer in the World is in an utterly untenable position where he now is.

In regard to the interpretation of "Angel of the Lord," Prof. Bush's theory is by no means advanced now for the first time. It appears in his Commentaries, published years since. Nor is it confined to him. The older Commentators, Henry, Scott, &c., mention it, and suggest its plausiblility. The three angels mentioned as having appeared to Abraham, (Gen. chap. 18,) have also been supposed to be the three persons of the Trinity. But we never knew before that any body so interpreted the phrase "angel of the Lord," unless he believed in a "Triune God"—a God either tri-personal, or in three manifestations. It is true, the novelty of a doctrine is no argument against its truth. We speak of the novelty in this case, however, only as an aggravation of an "absurdity."

For the Register.

Mr. EDITOR,—The "Two Opposite Statements" noticed in your last paper, are both, in the main, true. Mr. Adams was for many years, as Rev. Mr. Smith has stated, though I think not for quite so long a time, an attendant at the afternoon services of the second Presbyterian church in Washington. Previous to that period, and while he was Secretary of State and President, he attended at the Unitarian church. I am happy to see from Rev. Mr. Allen's letter, that he had, before his death, united again with that society.

Mr. Adams, while a representative, no doubt regarded it as his duty to attend the morning service in the Hall of the House of Representatives. In the selection of his place of afternoon worship, he was guided probably in part by convenience, the second Presbyterian church being very near his house, and the Unitarian very distant. AN EYE WITNESS.

[What we meant by "opposite" was, that Mr. Smith declared the second Presbyterian Church to be Mr. Adams' regular place of worship, for the last twenty-five years of his life. The declaration was made in such form as to deny, by implication, that Mr. Adams was a regular attendant at the Unitarian Church at any time previous to his death. Mr. Allen's statement was that Mr. Adams *was* a regular attendant at the Unitarian Church near the period of his death. These are the two opposite statements. Ed.]

For the Register.

## MISSIONARY CORRESPONDENCE.

A WANT AT THE WEST.

QUINCY, ILL., March 1848.

We are sadly in want of men in the West to preach the *everlasting Gospel;* not the Gospel of to-day or any day; not the Gospel of obscure, contradictory and repulsive dogmas, but the genuine Gospel of Jesus Christ. If it be not presumption in one who is but a youth in Christian labor, though a man in years, I would suggest the following plan of action for the West. Send out from one to one hundred missionaries, and let them select a circuit wherein to labor, having some central place for residence and chief operation. As soon as they can find a society which will furnish one half the means of their support, let them settle down there, doing missionary-work within short distances, but not so as to interfere with the general, spiritual welfare of their societies.

There are two difficulties in the way of the execution of this plan. The first is the want of means. Not poverty among those who now enjoy Unitarianism in New England, but that unworthy indifference to religious views, which is an indifference in a great degree to Christianity itself, prevents them from giving according their a bility for the dissemination of what, as a distinctive name, we call Unitarianism. By the grace of God manifested through the labors of his servants, this evil will, I think, gradually decrease and pass away. The other is one not so readily removed.

Are our Unitarian candidates earnest, devoted, Gospel-loving men; or are their affections for Christ modified by their desires for refined society, communication with cultivated persons, love of pleasant locations, comfortable homes, good salaries and other agreeable objects? Are not many of the men educated at Cambrige ill-adapted to the West, unless it be to our larger cities? I think this is in a great degree the case.

May I observe also that there are scarcely enough students at Cambridge to supply the current wants of New England. What is to be done then to obtain men, and the right kind of men? Let every settled Unitarian minister consider it a duty of the first magnitude to direct his attention to secure from among the boys of his Sunday School, future ministers of his faith. If the parents cannot educate them, let them be educated at the expense of the society, or of the rich who are able and willing.

Let *missionary-work* in all cases be their first duty when they go forth from the school to enter upon their labors; it will be the best preparation for the charge of a society. These men will not covet large salaries, genteel society, and the enjoyments of refined life—but they will not be unsuited to them. Untroubled by fastidiousness, they will be able to preach the Gospel in its might, and a power will go forth from their word that shall be the salvation of many.

It does seem to me that this is the day of small things among Unitarians. I trust in God that a better day is coming. When I read accounts of their Anniversaries, I find much exchange of compliment, but no provision for labor. No one says, "Let us go into all the world and preach the Gospel to every creature." And yet before God this is the distinct mission of Unitarianism. Why does not the day come? There is a want it seems to me of directness, sincerity, simplicity, and that all-powerful love which looks upon all labor performed as unworthy of mention—that only as great which remains undone.

I pray God to speed you in the good work. May it nobly flourish in your hands.

— —.

For the Register.

## UNITARIAN ANNUAL REGISTER.

In a weekly paper issued in Boston on the last Saturday are certain deductions from this religious almanac intended to show the decrease of the Unitarian body from year to year.

A word upon this matter will settle it at once and forever. The annual Register for 1847, includes several places as Unitarian Societies, merely because they had had our preaching for a time. Such is the fact in regard to Amherst, Mass., Dayton, Ohio, Alton and Warsaw, Illinois, and a few others. Now, in 1848 these shadows disappear and substantial verities take their place: so that we appear to lose when we have really gained. And I am happy to inform "T. W. H." that we have some other real names to swell the list: nay, that in the loose manner in which such statistics are generally made, it would not take Zerah Colburn to cipher up "about three hundred" Unitarian Societies.

F. W. H.

For the Register.

## DR. CHANNING'S WORKS—CHEAP EDITION.

Many persons having written to the Publisher of Dr. Channing's works, to ascertain when the new and cheap edition will be ready for delivery, he adopts this method as the easiest and cheapest, for returning an answer to such inquiries.

The Works will probably be issued in three or four weeks. Four volumes have passed through the press already. The Publisher is happy to add, that the quality of the mechanical work is so superior to what was at first contemplated, that it will indeed prove to be the cheapest publication in this or any other country.

Those who intend to subscribe are informed that it is indispensably necessary that they should forward to the Publisher (post paid) a statement of the number of copies they intend taking, before the day of publication.

The subscriptions at present rather exceed three thousand copies, and will probably reach four thousand before the day of delivery. They have been received from the farthest West and South, and from the North and East as far as Canada and Eastport. And one of the pleasantest facts to be mentioned is, the cheerful readiness on the part of all denominations to possess the work.

GEO. G. CHANNING.

Publisher, 128 Washington St. (up stairs).

## NEW PUBLICATIONS.

Union Magazine for April. From Redding & Co.

The first engraving hits off a character very well. The second is beautiful, and places us in dream-land at once. The wood engravings are hardly of an order suited to a periodical on which is the name of Mrs. Kirkland, as editor. Of the contents we cannot speak from perusal, but a glance at the subjects, and at the names of the writers, is sufficient to make us hazard an affirmation that it is a fine number.

The Columbian for April. From T. Wiley, Jr.

The engravings are superior—Eunice Marston, and Beirout with Mt. Lebanon in Syria. The page shows far better *without* the wood illustrations in vogue. The Editors spare no pains to make an attractive Magazine, and they are successful.

The North British Review. No. XVI. Feb. 1848. From T. Wiley, Jr.

We are happy to see from the hand of the Publishers, a notice that 'this Periodical has obtained a paying circulation in this country." Dr. Hanna, son-in-law to the late Dr. Chalmers, is its principle Editor. The subjects which it presents, and the manner in which they are discussed, are of a character and style to command and repay the attention of cultivated and leading minds.

The New Church Repository. No. 3. Conducted by George Bush, A. M.

However we differ from Prof. Bush, in respect to some of the doctrines he advocates, he is in a position where we most fraternally exchange with him the inquiry, "Watchman, what of the night?" If he sees light breaking, the enthusiasm with which he announces it is exciting: and we think we see light also. Only the *refraction* is somewhat different, and it seems to us that he gazes a good deal on golden fringes of clouds.

The Truly Great. A Discourse on John Quincy Adams. By E. H. Chapin. Boston: A. Tompkins.

Mr. Chapin makes greatness to consist of three elements—a strong and indomitable will; a clear and profound intellect; moral principle.

These elements must be assimilated and softened by a profound *love*. All these he finds largely blended in the character and manifested in the life of John Quincy Adams. The sermon has many excellencies, and we think many defects, as a composition. We can easily see that its delivery may have made a deep impression.

A Life in Earnest, encouraged in a course of Lectures to young Men; by Rev. C. Billings Smith, M. A., Author of "The Philosophy of Reform."

We have received a copy from Gould, Kendall & Lincoln. The Lectures are eight in number, on the following subjects:—True Manliness; Labor; Home; Claims of the Times on Young Men; Politics; Elements of Success; Self-Reliance; Religion.

Chambers' Miscellany, No. 16. Published by Gould, Kendall & Lincoln, Redding & Co., T. Wiley, Jr.

Contents of the present No.—Life of Columbus; Russian Campaign; Anecdotes of Spiders; Village Mayor, & Story of Fritz, &c.

Littell's Living Age.

No. 201 contains a very full account of Dr. Morton's Claims to the Discovery of the use of Ether, drawn up with much skill by R. H. Dana Jr. Esq. It has more than the interest of the mere settlement of conflicting claims. We have received also Nos. 202 and 203.

The Daguerreotype. No. 3.

This can be obtained at Wiley's. It leads off with an article on the King of Bavaria and Lola Montez—interesting, especially at the present moment. We have also just received No. 4.

For the Register.

## OBITUARY.

HARRIET LOUISA BELLOWS.

Died, in Lenox, Mass., on the 8th inst., Harriet Louisa Bellows, aged 16 years, only daughter of Abel Bellows Esq., of Walpole N. H.

When the heart is called to mourn the loss of dear friends, it reaches out for the sympathy of other hearts who may mourn with it. It loves to recall what was beautiful and pure in the character of the departed, and thus appeal in the name of kindred sorrow to those who in other homes have seen the bud of richest promise early plucked from the parent stem. For there is indeed a deep consolation in such kindred sorrow. It is a Christian sympathy, which tells us that this sorrow is no sin—does not imply distrust in God—is not murmuring at his Providence—is merely the tribute of affection,—that others who have all faith in the joyous promises of Jesus do yet deeply mourn the absence of their friends.

We grieve for ourselves, not for those who have left us,—our night is their morning,—"the farewell in the vale below, is followed by greetings on the hills above,—the sorrows of the bereaved on earth, are the festival of the redeemed in heaven."

The very qualities of soul which assure us that our friends are now partakers of higher joys, make us grieve more sadly their absence. Were it not thus, so many hearts would not now be clothed in mourning. For she who has just left us was pure and lovely. Gentleness, warm affection, confiding trust, united with quick sensibilities, clear intellect, lively imagination, had made her a beloved child, a tender sister, a happy companion, a dear friend.

Loving and beloved by all, her life though short has been filled with joy. The beautiful plant never felt a chilling blast nor a vernal frost. Like flowers with which she was accustomed to decorate the altar in the temple of God, she herself a fairer flower has been consecrated to the temple on high.

May the same God who gave so dear a child, and so early called her nearer to himself, visit with all consolation those who mourn her absence, and prepare their hearts to unite again with her who is walking with Jesus. For blessed are those parents and friends who have such a treasure in heaven.

# GENERAL INTELLIGENCE.

## LATER FROM EUROPE.

The Steam-ship Caledonia arrived last Monday evening, bringing news of the Revolution in France up to March 10, and other most important intelligence. Tranquillity and order are restored in Paris. The proceedings of the Provisional government were giving great satisfaction. The new order of things had been formally recognized by Great Britain, Belgium, Switzerland and the United States. Louis Philippe and his wife, with his family, arrived in England, 3rd inst., and are at Claremont. They have taken the title of Count and Countess de Neuilly.

In the last week's Register the narration extended to Friday morning, Feb. 25. On this same day, most of the fortifications submitted to the Provisional Government. The Municipal guard was dissolved, and its duties devolved on the national guard. The chateau de Neuilly was sacked and burat to the ground.—The bridge over the Seine at Amiens was destroyed.—

*Saturday*, Feb. 26. The busts of Louis Philippe, and all the insignia and vestiges of royalty were removed or destroyed. On this day also masses of people assembled at the Hotel de Ville, where the Provisional Government were holding their session of 60 hours duration, led thither it would seem by suspicion of the Government, lest it should deceive the people, and disappoint them of a Republic. Lamartine was obliged to address them five times during the day; they applauded, embraced him and bore him up in triumph. Very soon however fresh masses came, and with such violence, that it was feared the Government was about to be fired on, and that all was lost. The crowd vociferated; swords were brandished over Lamartine's head, as he stood on the staircase to address them. But they were quieted as those before had been. In the course of the day a group of 40 persons, without authority, visited most of the printing offices for the purpose of breaking to pieces the printing machines. The authorities hastened to put a stop to such excesses. Col. Dumoulin issued the following notice:—"The press of Paris is under the protection of the provisional government and the public force, and all good citizens are called on to protect all printing establishments, and not to permit the slightest damage to be done to them."

Probably these presses had been devoted to the interests of the king, as for instance the Journal des Debats.

The following remarkable incident also took place on Saturday.

"On taking the Tuileries the people found a magnificent image of Christ in sculpture. The people stopped and saluted it. 'My friends,' cried a pupil of the Ecole Polytechnique, 'this is the Master of us all!' The people took the Christ, and bore it solemnly to the church of St. Roche. 'Citizens, off with your hats. Salute the Christ!' said the people; and everybody reclined in a religious sentiment."

Saturday was regarded as a crisis, and great apprehension was felt for its results. Notwithstanding the violence and excesses committed, the general feeling was that of regard for order through the day.

In the morning every heart was filled with confidence; the streets were crowded with promenaders meeting, grouping and embracing each other, happy at finding themselves at the end of events the glory of which has cost the lives of so many in gaining the great triumph of the rights of humanity.

Among the satisfactory acts of the government it re-organized the national guards to resume their duty throughout the Republic. An order was also given for the immediate liberation of all political prisoners, and to furnish them means of joining their families. The feeling of the Provinces is favorable to the new order of things. Addresses came in from a large number of towns. As to the Provincial Government itself, all the members are perfectly satisfied with the march of events.

"M. de Rothschild who had been recommended to leave France, had given the example of confidence in the people and in the provisional government. He had refused to leave. He sent to the Mayor 50,000 franks for the wounded. By all emulating this confidence order will not be long in being re-established as firmly as liberty."

The palace of the Tuilleries has been formed into a hospital for workmen, under the name of "Hotel des Invalides Civiles."

Business was not yet resumed on the Bourse. (Exchange.)

The republic was officially announced to-day by M. de Lamartine, surrounded by the other members of the provisional government and the four secretaries. M. de Lamartine, descended the steps of the great staircase of the Hotel de Ville, and presenting himself in front of the edifice, with a paper in his hand, thus expressed himself:—

"Citizens.—The provisional government of the republic has called upon the people to witness its gratitude for the magnificent national co-operation which has just accepted these new institutions. (Prolonged acclamations from the crowd and national guards.)

The provisional government of the republic has only joyful intelligence to announce to the people here assembled.

Royalty is abolished.

The republic is proclaimed.

The people will exercise their political rights.

National workshops are open for those who are without work. (Immense acclamations.)

The army is being re-organized. The national guards indissolubly unites itself with the people, so as promptly to restore order with the same hand that had only the preceding moment conquered our liberty. (Renewed acclamations.)

Finally, gentlemen, the provisional government was anxious to be itself the bearer to you of the last decree it has resolved on and signed in this memorable sitting—that is, the abolition of the penalty of death for political matters. (Unanimous bravos.)

This is the noblest decree, gentlemen, that has ever issued from the mouths of a people the day after their victory.

The city of Paris is restored to quiet. The excitement occasioned by the first flush of triumph has subsided, and peace is not likely to be again disturbed.

*Sunday*, Feb. 27. The whole of the members of the provisional government went in state from the Hotel de Ville to the Column of July, in the Place de la Bastile, to inaugurate, in presence of the national

The banking houses have all resumed business, headed by the Bank of France.

The hospital list shows that the number of wounded is 428, of whom 350 are civilians, and 78 military.

On Monday funeral ceremonies were celebrated in commemoration of the victims of the recent collision in the churches of Paris.

*Feb.* 29. The city continues very quiet, and the news from the provinces is of a most favorable character.

Mr. Rush, ambassador of the United States, waited on the members of the provisional government, to whom he delivered a most flattering address.

Mr. Rush thus expressed himself:

Gentlemen—As representative of the United States, charged with care of the rights and interests of my country, and of my fellow citizens residing in France, and being at too great a distance to await instructions, I seize the earliest opportunity of offering my congratulations, persuaded that my government will approve the step of which I have taken the initiative. I must not omit to remind you that the alliance and friendship which have so long united France and the United States is unimpaired. I am certain that a loud and universal expression of hops will arise in my country for the prosperity, happiness and glory of France under the institutions which she has now inaugurated in conformity with the will of the nation. Americans will have an ardent hope that under the wisdom of France these institutions will have for the whole human race results, of which the magnanimous conduct of the people in the late events affords a happy presage. Under similar institutions the United States have enjoyed for seventy years an increasing prosperity, with a government of uninterrupted stability; and if the Union invariably leaves to other countries a free choice of government, without any interference, it will naturally feel gratified in seeing another great nation flourish under institutions which have assured to themselves the benefits of social order and public liberty. Permit me gentleman, to employ the words of the great and excellent Washington, the immortal founder of our republic, used by him on a similar occasion to the present, and to terminate this address by adding to my congratulations the earnest hope that the friendship of the two republics may be coextensive with their duration.

M. Arago replied that "the members of the government received without surprise, but with lively pleasure, the sentiments expressed by the ambassador of the United States; France expected no less from an ally with whom she placed herself in more intimate relations by the proclamation of a republic. The provisional government," he adds, "thanks you for the good wishes you entertain for the greatness and prosperity of France."

M. Dupont de l'Eure, then addressing the ambassador, said, "Permit me, sir, in offering you my hand, to assure you that the French people tenders a hand of friendship to the American nation."

When Mr. Rust quitted the Hotel de Ville, the guards presented arms, and cries of "*Vive la Republique des Etats Unis!*" saluted the ambassador.

Victor Hugo had been appointed mayor of the 9th arrondissement of Paris.

Lord Normandy had a long interview this morning with M. Lamartine. It was understood that his lordship was instructed to state that the British government would not only recognise the republican government of France, but that they were most desirous of cultivating the most friendly feelings towards France.

The ambassadors of Austria, Prussia, and Holland could not recognise the government until they should have received instructions to that effect from their courts.

Napoleon, Jerome, and Napoleon Louis Bonaparte sent in to the Prov. Gov. assurances of their devotedness.

Achmet Pasha, son of Mehemet Ali, who fought on the side of the people with the greatest intrepidity, offered his services to the Prov. Gov.

*Wednesday, March* 1. *Nothing* had occurred to suggest fears that hostilities with any foreign power whatever would be provoked.

The following proclamation has been issued, abolishing all titles in France:—

"The provisional government, considering that equality is one of the great principles of the French republic, and that it ought, in consequence, to be immediately carried into effect, decrees as follows:

All the ancient titles of nobility are abolished, and the qualifications which were attached thereto are prohibited. They cannot be used publicly, or figure in any public document whatever."

Marshals Soult and others gave in their adhesion.

*Thursday,* March 2. The city was tranquil. The public works were resumed. Some of the banks began to suspend specie payment.

Lord Normanby's "*officiousness*" communicated this morning to M. de Lamartine, Minister of Foreign Affairs, the despatches he had received from Lord Palmerston relative to the disposition of the British Government towards the new Provisional Government of France. Lord Palmerston announced to Lord Normanby that England did not hesitate an instant to acknowledge the right of the French nation to change the form of its government. He then added, that if diplomatic usage does not authorize the English government to accredit definitely diplomatic agents to the provisional government, the moment the provisional government shall have been converted into a definite government by the national assembly, the English government will accredit its ambassador to the French Republic.

*Saturday,* March 4. The city continues quiet. The great event of this day is the grand funeral given by the republic to the victims of the 22d, 23d, and 24th of February. The solemnity was certainly a very imposing one, and its effect was greatly increased by brilliant weather and sunshine.

The appearance of the boulevards was most extraordinary, and such perhaps as was never seen before. Along the whole distance from the Bastile to the Madeleine, (nearly three miles,) the line of march was hung on both sides with tri-colored draperies, conneted together by means of posts, bearing shields of black cloth, on which were inscribed the words—

"RESPECT
AUX
MANES
DES
VICTIMES
DES
22, 23, AND 24 FEVRIER."

Tri-colored flags were floating from all the public buildings and many private houses. The crowd was very dense.

Slavery is to be abolished at once.

The following announcement was made respecting Slavery:

FRENCH REPUBLIC.
Liberty—Equality—Fraternity.

The provisional government of the republic, considering that no French land should any longer bear slaves, decrees—a commission is instituted under the provisional minister of colonies and the marine, to prepare within the shortest delay the act for the immediate emancipation of the slaves in all the colonies of the republic. F. ARAGO.

Paris, March 4.

Don Enrique, infant of Spain, has addressed a letter of congratulation to the provisional government.

Letters from Lyons, of the 4th, states that there is still a great deal of agitation in that city. The laboring classes of the Faubourg of the Croix Rouge have seized upon the fortifications of the place, and expressed a determination to destroy them. The delegate of the provisional government, M. Arago, went away then, and is said to have stated that they were quite right to destroy fortifications which were raised by the Orleans government for their oppression.

*Mon.* March 6. The failure of the great house of Gouin and Company has created a complete panic.

On Saturday all the diplomatic agents were recalled. The government has well conceived that those who abroad have been the interpreters, and too often the docile agents, of an anti-national policy, cannot consistently continue to be the representatives of republican France.

The electoral assemblies of cantons are convoked for the 9th April next, to elect representatives of the people to the national assembly, which is to decree the constitution.

The suffrage shall be direct and universal.

The ballot shall be secret.

*Tuesday, March* 7. The American residents in Paris met to prepare an address expressing their sympathy, and admiration of the conduct of the French people during and after the Revolution. George W. Irving was appointed Chairman, S. G. Goodrich of Roxbury, and Rev. H. Colman were on the Committee to draft the address, which was unanimously adopted. These residents to the number of 280, walked in procession to the Hotel de Ville, and amongst them was borne the American flag and that of the French republic united together, and flowing from the same staff. Mr. Goodrich, in the name of his countrymen, presented the following address:—

Gentlemen, Members of the Provisional Government of the French Republic—As citizens of the United States of America, and spectators of recent events in Paris, we come to offer you our congratulations. A grateful recollection of the past, and the ties of amity which have existed between your country and ours, prompt us to be among the first to testify to you and to the people of France the sympathy, the respect, the admiration which these events inspire. Acknowledging the right of every nation to form its own government, we may still be permitted to felicitate France upon the choice of a system which recognises as its basis the great principles of rational liberty and political equality. In the progress of the recent struggle here we have admired the magnanimity of the French people, their self-command in the hour of triumph, and their speedy return to order and law after the tumult and confusion of revolution. We see in these circumstances happy omens of good to France and to mankind,—assurances that what has been so nobly begun will be consummated in the permanent establishment of a just and liberal government, and the consequent enjoyment of liberty, peace, and prosperity among the citizens of this great country. Accept these testimonials of the sentiments which fill our hearts at the present moment, and be assured that the news of the revolution which you have thus achieved will be hailed by our countrymen, on the other side of the Atlantic, with no other emotions than those of hope and joy for France and for the world.

To this M. Arago delivered an appropriate reply, in which he expressed his desire to see the American nation and the French nation living in the most intimate union. (Loud cheering) There is no motive of difference between you and us, once that we are established as a republic, and that we advance in the republican path of liberty, equality, and fraternity. I am convinced that the two nations will be united, as are the two colors which you there bear amongst you. "Vive la Republique." (The cry was three times repeated by the deputation.)

One of the American gentlemen then said:—

The Americans here present, request you to accept these two flags united—they are the eternal emblem of the alliance between France and the United States of North America. [The members of the deputation: "We swear it by our blood!"]

M. Arago—We receive the color with gratitude. It shall be placed in the Hotel de Ville; and I trust that never will despotism attempt to snatch it thence. [loud applause.]

The double flag was then placed in the Salle des Receptions.

The deputation then withdrew amidst reiterated cries of "Vive la Republique!"

*Thursday, March* 9. The city is tranquil, but the financial crisis still continues unabated. Towards the close of business on Thursday, the market considerably improved in consequence of a report that the government would publish on Friday an expose of the financial situation of the country, in which important reductions in the public expenses would be announced.

The Archbishop of Paris, accompanied by two vicar generals, presented himself to the provisional government on Tuesday, and gave in his adhesion to the new order of things, in the name of the entire clergy of his diocese.

*Friday, March* 10. The forthcoming elections in France excite great attention. The government were aware of the fearful importance of the matter, and were, with the temper and sagacity that had hitherto characterized their measures, preparing for the crisis.

The National Assembly meet on the 9th April, and decree a constitution. Population to be the basis of election. Representatives of the people fixed at 900, including those for Algiers and the colonies. Suffrage to be direct and universal. All Frenchmen, 21 years of age, to be electors, and all of 25 years eligible to be elected. The ballot to be secret. Voters to be furnished with a ballot list, and to vote at the principal place in each canton. No person to be a representative who has not 2000 votes. Each representative to receive an indemnity of 25f. per day for the duration of the session. The National Constituent Assembly to meet on the 20th April.

Besides the decrees we have noticed, the following have been issued; and from a new government which proposes, and from a people which approves them, what may we not hope?

The Tuilleries to be an asylum for invalid workmen.

Capital punishment to be abolished.

All political prisoners to be liberated, and furnished with means to join their families.

Liberty of the press guaranteed, and freedom of thought secured.

National workshops opened for the unemployed.

All prosecutions against the press, or for political offences, to be withdrawn, and the prisoners confined for such offences to be released.

The persons, properties, and rights of foreigners to be respected.

Property of all kinds and works of utility to be preserved and respected.

We add also these:

Diminution in hours of labor. Where it was 11 hours to be 10; where it was 12 to be 11

Royal residences to be sold, and the proceeds applied to the victims of the revolution, and as compensation for losses in trade and manufactures.

Decrees have also been issued, changing the names of several vessels in the navy, and also the names of those of the streets which had any reference to monarchy, or the members of the fallen king's family. All institutions having the term "Royal" prefixed, are henceforth to be called "National."

The following sentiments were uttered by Lamartine during the progress of the recent events.

"The era of tolerance and fraternity has come. Leave vengeance to tyrants! Liberty claims for herself the exercise of none but the noble passions. Henceforth our political conflicts shall no more be sullied with blood: they will therefore be more generous, more glorious! Sombre and jealous mistrust is proscribed from our social field, leaving devotion to the public good alone to flourish in all its vivacity, and then will be seen what savory and nourishing fruits liberty will gather from it in due season. The contempt of the nation will succeed better than the scaffold in preventing attacks upon liberty. It is public contempt which has overwhelmed the monarchy, and this great law of contempt will make the enemies of the republic tremble. We have already burnt the throne on the Place de la Bastile, and we will burn the scaffold on the Place de Greve. Then will the holocaust to liberty be completed. The French republic will have brought forth for the people that truth which now leaps in her womb—*the inviolability of human life!* Let Europe, who has, no doubt opened her mouth to calumniate the tendencies of our revolution—let Europe be silent and admire."

EFFECT OF THE NEWS ON OTHER EUROPEAN NATIONS. The items below will show how deep this is, and will be. Among the signs of the times none is more profoundly significant than the resignation of Prince Metternich. He sees that the wave of popular freedom is advancing with resistless might, and that it is infatuation to present obstacles before it any longer; for these will only increase the noise of the tumult of many waters, and make the destruction more terrible.

ENGLAND. The news of the new order of things in France, was received in England with doubt of its permanency. Mobs paraded the streets of London, Manchester, Edinburgh and Glasgow. We copy the following, as far as through the account of the action of the English Parliament on the "Diplomatic Relations with Rome," from the Eng. Correspondence of the Puritan.

What royal visiting we had some time ago,—what courtly coquetting and secret onferences, to bring about an *entente cordiale* between France and England,—as if, but for all this mysterious management, the two nations would cut one another's throats. Now, when the French are left to themselves,—when the reins have dropped from the jockey's hand,—instead of running off mad, they manifest the most cordial understanding with this country, and frankly assure us that they have not the least idea of any thing but peace and harmony with us, if we let them alone, and do not attempt to force upon them a sovereign whom they abhor.

The admirable conduct of the Provisional Government, the marvellous forbearance of the people of Paris, and the perfect unanimity of the nation at large, leave our rulers without a shadow of excuse for any interference except that of friendly recognition. Accordingly our Ambassador and Foreign Secretary have promptly done their duty in the matter, and they have done it in the spirit and manner most agreeable to the French, as well as to the nation they represent.

Time was when the chivalry of England and of Europe would be summoned by the united champions of Divine Right, to recover for the ex-King the crown which *rebellion* had impiously torn from his head. But no one has now dared to breathe that "foul dishonouring word," in reference to this revolution. Even the Church acknowledges that the people are the source of legitimate power—that they have a right to make and unmake their own governors, in utter contempt of all sorts of *succession*.

RIOTS IN LONDON, MANCHESTER, EDINBURGH AND GLASGOW. During the week till yesterday, this metropolis was greatly disturbed by riotous mobs, which thronged the principal thoroughfares, and destroyed a great deal of property. The mischief began by the announcement of an open air meeting in Trafalgar Square, to oppose the Income Tax. Many thousand persons assembled in the square, and acted in a very disorderly manner, throwing stones, and maltreating the police, who interfered to keep the peace. They continued for three days marching through the streets and smashing the costly windows of the principal shops.

These assemblages had no political aim. They did not seem to know what they wanted, and seemed animated only by the genius of mischief. They consisted of the scum of London, many of the most active ringleaders being juvenile reprobates and pickpockets. It was not a movement of the laboring classes, many of whom offered themselves to be sworn in as petty constables. By increasing the police, and calling on the respectable inhabitants to come forward in defence of their property, these disturbances have been completely quelled;—and yesterday the town was tranquil and the shops opened as usual. There is a vast destitution among the working classes of the metropolis; and continued want, we know, makes men desperate and reckless of consequences. There is to be a great meeting on Kensington Common on Monday next, which will attract multitudes of the lovers of sights and of mischief. The harangues to be there delivered will doubtless have an inflammatory effect on the masses, who are already excited by the achievements of the men of Paris, and by the stirring appeals of their own weekly papers.

There have been riots in Manchester also, which are not yet wholly quelled. Those in Scotland, particularly in Glasgow, have been most serious. There the gun shops were broken open and emptied, and the excited multitude rushed through the streets flourishing their weapons, firing shots and robbing the shops of goldsmiths, bakers, &c. One jeweller is said to have lost property to the value of 2,000 or 3,000 pounds. The last accounts represented the city as tranquil, but it is said the manufacturing and mining districts around it are in a disturbed state.

The schemes of the Provisional Government of France for improving the condition of the working classes, and giving them a direct interest in upholding the institutions of the country, have been ridiculed as Utopian;—but they have wisely undertaken to give a thorough solution to a problem that must be solved by Great Britian very soon, or else she will rue the consequences.

DIPLOMATIC RELATIONS WITH ROME. The bill providing for the sending an ambassador to Rome, and receiving one here from the Pope, has passed the House of Lords, and will soon become the law of the land.

IRELAND. The excitement produced throughout the entire country by the news of the French revolution, has been most intense, and particularly so in the south east and west. Addresses to the French people, congratulatory of their success, were drawn up. Illuminations, bonfires, and rejoicings have taken place, and a general meeting has been convened, to be held in every parish in Ireland, on the 27th of March, (St. Patrick's day.) The citizens of Dublin will have a "monster" meeting on the subject. The military in that city now wear their side-arms in the streets.—Resolutions, expressive of a desire to forget all differences, and to unite with all sections of repealers, were brought forward, and unanimously adopted. A rumor was prevalent in Dublin on the 9th, that the privy council had decided on suppressing or preventing the demonstration throughout Ireland on the 27th, but no proclamation had been issued up to that day. It was, however, daily looked for.

SPAIN. The news of the revolution in France produced the deepest alarm at Madrid. The garrison of Madrid was kept under arms, the guards and sentries were doubled. The Duchess of Orleans arrived at Coblentz, March 17, with her two sons, the Count de Paris and the Duc de Chartres.

RUSSIA. A Berlin correspondent, under date Feb. 29, in the Magdeburg Gazette, states that disturbances had broken out in the Russian capital, and that an attempt had been made on the emperor's life.

SWITZERLAND. The intelligence of the proclamation of the republic in France had produced the deepest sensation at Berne. In the evening of the 27th the Vorort held an extraordinary meeting, to consider the expediency of the immediate recognition of the French republic, the announcement of which was greeted at Lausanne with a salute of 101 guns. The council of state of Vaud met on the 27th ult., and adopted a resolution in favor of the republic, which was officially communicated to the French provisional government.

AUSTRIA—The resignation of Prince Metternich was announced for certainty in Paris on the 8th inst. The news of the events at Paris had caused a consternation at Vienna. A grand council of all the ministers was immediately held. Couriers were despatched in all directions. Thirty thousand different troops are to advance to Italy without delay.

PRUSSIA.—A correspondent at Cologne writes:—"The middle classes of Prussia, as well as of the other Rhenish states, are determined to achieve their political independence, and to have a potential voice in the government; they are peaceful, but resolutely devoted to their country, and firm in asserting their rights. Already petitions for reform have been prepared, which are lying at the different hotels on the Rhine and in the Rhenish provinces; the burghers flock in crowds, and sign them to a man. Such a state of things is unheard of in Prussia.

SICILY.—Latest advices from Naples state that the king, once more violating his solemn word and promise, has carried fire and the sword into the city of Messina, which has been bombarded during forty-two hours by the royal troops. The Porto Franco is almost burnt down, causing, from the destruction of this *entrepot* alone, a loss of 10,000,000 francs. It is said that the Messinese have attacked the citadel of that city, and taken it by assault. It was rumored at Marseilles that the king of Naples had complied with the demands of the people of Sicily. The ministry has resigned.

BAVARIA. On the 4th March a serious movement took place. The people demanded the immediate convocation of the chambers, the liberty of the press, that judical trials should be public, that an electoral reform should be granted, and that the army should take an oath to observe the constitution. The king refused to convoke the chambers before the end of May. It was announced that the new minister, Prince Wreds, had called out the troops, and had promised the king that they should fire upon the people. The arsenal was attacked about two o'clock by the people, and captured after a short engagement. More than 6000 men, armed with muskets, sabres, hatchets, lances and halberds, marched against the royal palace. Having arrived at the market place, the crowd met the troops; but neither the cuirassiers nor the troops of the line would charge when commanded to do so. Cries of "The Republic forever" were raised. At length the king yielded to all the demands of the people. Prince Charles, the king's brother, rode up to the crowd and assured them, on his word of honor, that the king had consented to convoke the chambers for the 10th of March, and that he granted all that the people desired.

ITALY. The Jesuits have already quitted the city of Turin. The journals of Turin fully appreciate the tendency of the French revolution, and are now encouraging the king to put himself at the head of the national forces, and to endeavor to effect the salvation of Italy. At Alessandria, and throughout Piedmont, all the warlike preparations are complete. The Austrian army is no longer an object of fear to the constitutional states of Italy. Advices from Genoa announce the arrival of an American squadron in that port on the 2d March. The communes of Lombardy openly declare that they will not even pay the supplementary tax. All correspondence between Lombardy and France is prohibited. Letters from Rome of the 28th ult., state, that the committee appointed by the Pope to prepare the constitution was actively engaged on that task. There are to be two chambers; the one composed of cardinals and clergymen, and the other of representatives of people.

---

THE FLIGHT OF THE KING. On the day of the Banquet, Louis Philippe said to a foreign ambassador—"I fear nothing; I am so firmly seated in my saddle, that I dread neither a change of ministry, nor a disobedience of my commands." The next day he was a fugitive. His escape was marked by an incident that augurs well for the prosperity of the Republic. At the moment of leaving the Tuilleries by a low, back door-way, he found himself surrounded by the people, and there was apprehension of danger. "Spare the King!" said an officer. A stentorian voice cried out, "We are not assassins—let him go!" "Yes, yes!" was the general response, "let him go." He reached the sea-side the next day, but owing to a storm did not immediately embark. He left with his family at last in a fishing boat, from which he was transferred to a government steamer, and arrived safe in England, Friday, March 3d. The Duke de Nemours, his son, crossed the Channel on Sunday. Guizot arrived at Dover the same day.

---

"THE MORAL ASPECTS OF THE CITY." A lecture on the above subject was delivered on Sunday evening last, by Rev. Mr. Waterston. It was listened to by a very large assembly, with profound attention and evident gratification. The well known eloquence of the speaker, and the importance of the theme he had chosen, could hardly fail to awaken an interest in the subject, and the spacious house was well filled long before the exercises commenced. [Journal.

FATHER TAYLOR. We learn that Rev. E. T. Taylor, so universally known as "Father Taylor," has suffered an attack of paralysis, and, as we learn from Zion's Herald, is still lying in a condition which awakens the deep solicitude of his friends.

SETTLEMENT OF A PROTRACTED RELIGIOUS CONTROVERSY. For six years a suit to test the right of control to the Bulfinch street Church has been pending in our Courts, in which B. B. Mussey and others are plaintiffs, and the present holders of the Church are defendants. In the Supreme Court, yesterday, an opinion was delivered in favor of the rights of the defendants. [Trav.

THE ANTI-SABBATH CONVENTION. We learn that from 200 to 400 persons were in attendance. The speakers were Messrs. Garrison, Pillsbury, H. C. Wright, T. Parker, S. S. Foster, Mrs. Lucretia Motts, and others. The Traveller adds:

"In the course of the meeting, Mr. Theodore Parker introduced a series of resolutions expressive of the belief that the habit of assembling on the first day of the week, though not a sacred day, for purposes of spiritual and moral instruction, was not amiss. The leaders, however, would not tolerate such an idea for a moment. The whole platform cried out against the resolution: it would never do. Mr. Parker had thought it was a free meeting, where any one might express his views in the form of resolutions, but he found that things must be managed, after all, by the master spirits of the occasion."

ORDINATION. We have received the following Order of Exercises at the ordination of Mr. Arthur B. Fuller, as pastor of the First Unitarian Society in Manchester, N. H., Wednesday evening, March 29, 1848.

1. Anthem; 2. Introductory Prayer, by the Rev. Stephen G. Bulfinch, of Nashua; 3. The Reading of the Scriptures, by the Rev. William Barry, of Lowell; 4. Original Hymn; 5. Sermon, by the Rev. F. D. Huntington, of Boston; 6. Chant; 7. Prayer of Ordination, by the Rev. Henry A. Miles, of Lowell; 8. Charge, by the Rev. A. B. Muzzey, of Cambridgeport; 9. Right Hand of Fellowship, by the Rev. W. R. Alger, of Roxbury; 10. Original Hymn; 11. Address to the Society, by the Rev. R. C. Waterston, of Boston; 12. Concluding Prayer; 13 Anthem; 14. Benediction, by the Pastor.

Mr. Huntington's sermon, which was doctrinal, was very able, and the performances of the other ministers were appropriate and effective. May the union be crowned with rich spiritual blessings.

---

☞ Rev. Mr. Bellows being about to visit Europe, the Rev. G. W. Briggs, of Plymouth, Mass., has accepted the pastoral charge of the Divine Unity for three months, commencing with the departure of Mr. Bellows. [N. Y. Inquirer.

☞ CORRECTION. First page, column 2, line 67 from bottom, for "Men," read *They*.

---

☞ CAUTION. A NEW SPECIES OF CHAMELEON. A young man, some 25 years old, stout and tall, able-bodied and glib-tongued, has acquired the habit of changing his own name to that of the person with whom he comes in contact, and claims relationship, of course. I received a visit from him one evening, about three weeks since, and was COZENED, by statements which he made of the disasters which had befallen him at the West, and wishing for aid, till he could receive a letter from his father to enable him to return home, at Burlington, Vt. He introduced himself to me as William A. Huntoon; and from his knowledge of my relatives and friends at Salisbury, N. H., I was induced to believe his story, and to loan him money, which he promised to refund on the reception of a letter from his father, Amos Huntoon, formerly of Lebanon, N. H., now of Burlington, Vt. From a notice by Deacon Grant, in the Cataract, taken from a Boston paper, I am satisfied that he is practicing his deceptions extensively in the city. He is well acquainted with persons, and places in the vicinity of Salisbury, N. H. Let the public be on their guard—crimes seldom come single.

BENJAMIN HUNTOON.

Canton, March 15th, 1848.

☞ CARD. In behalf of the Meadville Theological School I would express our thanks to the Ladies of Rev. Mr. Lincoln's Society of Fitchburg for the generous Donation of One Hundred Dollars; and to the Rev. Mr. Coolidge's Society for the Donation of Eighty-Five Dollars, for the benefit of the School.

aprill RUFUS P. STEBBINS.

☞ SUNDAY EVENING SERVICE. In addition to the usual morning and afternoon services, the Indiana Street Church will be opened *every Sunday Evening*, for public worship, to be conducted by clergymen in the city and vicinity.

☞ On Sunday Evenings the seats will be free; and a collection will be taken to defray expenses and in aid of the Society. aprill

☞ REMOVAL. The Irish Protestant Society, of which Rev. J. Fisher is Pastor, has removed from Washington Street, to Harmony Hall, No. 21, corner of Hanover and Cross Streets. aprill

☞ TO AUXILIARY ASSOCIATIONS. The Auxiliaries are requested to make their Annual payments to the Treasurer, Henry P. Fairbanks, Esq., on or before the twentieth of May.

F. W. HOLLAND, Secretary of A. U. A.

aprill

---

*** In Mr. Brinley's advertisement of the "Syrup of Sarsaparilla," in this day's paper, testimony is given to it by DRS. WEBSTER, GAY and SMITH as the best Preparation of Sarsaparilla yet known," and as worthy a Diploma from the Massachusetts Charitable Association. This will be a sufficient assurance to the public, that it is no quackery, but a useful and salutary medicine.

CORBETT'S SARSAPARILLA.

READ THE FOLLOWING CERTIFICATES:

☞ Messrs. Edward Brinley & Co—Gentlemen: With a bottle of "Corbett's Compound Extract of Sarsaparilla" I received a copy of the Formula for preparing it. For testing the Syrup, the fact of the existence in it of the active substances named was ascertained, and the general good qualities of the Preparation inferred.

The Formula exhibits the union of some of the best of our native medicinal Roots and Plants, with substances of the HIGHEST repute as remedial agents, and does NOT contain any metallic compound. For the cures in which the medicinal qualities of Sarsaparilla are sought, this Preparation should have a preference, in consequence of the care and skill in compounding it.

Respectfully, AUG. A. HAYES, M. D.

March 16, 1848. *State Assayer.*"

[From MARY M. NESMITH, *wife of the Hon. George W. Nesmith, President of the Northern Railroad.*]

"This may certify that I was afflicted with Salt Rheum for more than fifteen years, prior to 1847. I tried different remedies without permanent relief. In the spring of the year 1847, I was induced to test the efficacy of Dr. Corbett's "Compound Syrup of Sarsaparilla." During the space of three months I used about a quart of this medicine. I find myself fully relieved from said disease, and can therefore cheerfully recommend to others who may be afflicted in like manner to *try* this cheap and valuable Medicine.

MARY M. NESMITH."

None genuine but with Dr. Corbett's signature, and for sale by the Proprietors,

EDWARD BRINLEY & CO.,
Nos. 3 and 4 south side Faneuil Hall.

april1 3tis

☞ The Services at the Re-Dedication of the First Congregational Church in West Bridgewater, will take place on the afternoon of Fast Day, April 6th, at 3, P. M.

☞ Sermon, by Rev. Chas. H. Brigham of Taunton. aprill

## MARRIAGES.

In this city, 12th ultimo, by Rev Mr Coolidge, Capt Samuel H. Doten of Plymouth to Miss Laura M., daughter of Gorham Lane, Esq., of Lancaster, N. H.

16th ultimo, Mr Robert R. Bibber to Miss Mary C. Vondress.

In Hingham, 22d inst, by Rev Mr Richardson, A. A. Gilmore, Esq., of Franklin, N. J., to Miss Hannah M. Lincoln of Boston.

In Quincy, by Rev Mr Lunt, Mr Amos Page of Hanover, N. H., to Miss Emeline, daughter of Mr Job Faxon of Quincy.

In Bridgewater, 19th ultimo, by Rev Mr Bradford, Mr William Howard to Susanna Richmond, both of West Bridgewater.

In Danvers, 21st ultimo, Mr Henry Wilson to Miss Emeline Osborn.

In Agawam, Mr Oliver C. Nye of Sandwich to Miss Sarah A., daughter of Mr John Jarvis of Orleans.

In Marblehead, 23d ultimo, Mr William Bessom to Miss Lucia Martin.

In Worcester, March 16, by Rev Mr Dunbar, Mr John A. Hill to Miss Josephine M. Haradon.

## DEATHS.

In this city, 20th ultimo, Salmon Washburn, youngest son of Joseph F. and Sarah T. White, 10 mos 20 days.

Mr Lot Willcutt, formerly of Cohasset, 75.

In Charlestown, 23d ultimo, of consumption, Mr Kendall Bailey, 75.

In Brighton, March 18, William P. Machett, 73.

In Salem, on Sunday evening, March 19th, Mrs Emily B., wife of Mr Henry A. Perkins, 24.

In Marblehead, 17th ultimo, Mrs Hannah Bessom, 77.

In Providence, 21st ultimo, Horatio Gates Bowen, in the 69th year of his age. He graduated at Brown University, in the class of 1797. He was Librarian of the University for seventeen years, and for a part of the time was also Professor of Natural History. 20th ultimo, Mrs Deborah Weeden, widow of the late Edward Weeden, of East Greenwich, in the 74th year of her age.

In Worcester, March 18th, George T. S., son of Wm. H. Heywood, 2 yrs 3 mos.

In Washington, 11th ultimo, Dr. Thomas P. Jones, formerly Superintendent of the Patent Office, and editor of the Franklin Journal, of Philadelphia, 75. Dr. J. was one of the ablest scientific men in our country.

---

WE commend the following certificate to the attention of our readers, and recommend those who are afflicted to try the remedy:

HONESDALE, PA., Jan. 10, 1847.

MR. SETH W. FOWLE,—Dear Sir: You are at liberty to use the following statement for the benefit of the afflicted. In the year 1844 I was attacked with the Liver Complaint, which apparently brought me to the brink of the grave. During my sickness I was attended by three physicians in our place, but received no help. I also tried the various remedies recommended for such complaints, but they afforded me no relief.—As a last resort I was persuaded to try Wistar's Balsam of Wild Cherry, and by using four bottles I was restored to better health than I have enjoyed before for ten years. This statement may be relied upon as strictly true. BETSEY PERRIN.

The above certificate was given in presence of Dr. A. Strong, of Honesdale, who is well known in his vicinity as a successful practitioner.

None genuine, unless signed I. BUTTS on the wrapper.

For sale by SETH W. FOWLE, 138 Washington street, Boston, and by Druggists generally. aprill

## HOUSEHOLD GOODS!

GEORGE B. FOSTER,
29 TREMONT STREET, BOSTON,

Solicits the attention of those going to Housekeeping, to his Stock of

USEFUL AND ELEGANT ARTICLES!

VIZ:

SILVER PLATE AND TABLE SILVER CASTORS, BASKETS, COFFEE and TEA SETS.

Ivory Table Knives, in sets; Table Mats, Tea Trays, Nut Cracks, Napkin Rings, Fruit Knives, Nut Picks, and many other useful articles.

LADIES' AND GENTLEMEN'S GOLD AND SILVER WATCHES, of all the various kinds.

GOLD CHAINS, of the most modern patterns.

ALSO—Candelabra, Girondoles, Porcelain Vases and other Mantel Ornaments. 6tis aprill

---

A MINISTER, residing in a healthy situation, about two hours ride from Boston by Railroad, is desirous of receiving one or two pupils into his family—Particulars will be given upon application to Mr. Francis Phelps, at his School, under the late Swedenborgian Chapel, Phillips Place. 2tis aprill

---

WINKLEY & CO., 93 WASHINGTON STREET, *Sign of the Lamb;* would inform their customers and the public that their assortment of SPRING GOODS is now COMPLETE; consisting of every variety of ENGLISH, GERMAN, FRENCH and AMERICAN BROADCLOTHS, CASSIMERES, DOESKINS and VESTINGS, unsurpassed in richness and variety of style; all of which they will make to order into garments in the best possible manner at VERY reasonable prices.

N. B. W & CO., are Agents for the sale of COLTON'S PATENT SAFETY POCKETS, a sure safeguard against THIEVES. is6w aprill

---

## Extra Fine Silk and Wool,

—AND—

OTHER FLANNELS.

BENJ. & E. JACOBS & CO., No. 35 Tremont Row, have just received an extensive assortment of SILK and WOOL and ALL WOOL FLANNELS, suitable for Spring and Summer wear; among which are extra fine 6-4 SILK and WOOL; 4-4 do VERY FINE ENGLISA and WELCH GAUZE DO.; 5-4 and 6-4 EXTRA FINE SAXONY, for Infant's Blankets.

Purchasers in want of SUPERIOR FLANNELS are invited to examine the assortment. 6wos apr1

---

LITTELL'S LIVING AGE, No. 203. Price 12½ cents. CONTENTS.

1. The Art of Angling.
2. Auricular Confession.
3. Life of Mrs. Fry.
4. Lt. Forbes China and Labuan.
5. Sewall's Residence at St. Columba.
6. Dr. Elliotson on Mesmerism.
7. Law of the Hampden Call.
8. Sarawak, Borneo and the Indian Archipelago.
9. Irrational Defence leasness.
10. Mrs. Crowle's Right Side of Nature.
11. Capt. Belcher's Narrative.
12. Fate of the British West Indies.
13. Defence for Peace.
14. Free Trade not the Universe.

Published every Week at Six Dollars a Year, by E. LITTELL & CO., corner of Tremont and Bromfield streets.

☞ The Entrance to the Office is now in Bromfield Street. 1tis aprill

---

## GENTLEMEN'S HATS!

SPRING MODE.

## COOK & COSTAR,

HATTERS,
NOS. 15 AND 17 COURT STREET,

INVITE THE ATTENTION OF THEIR PATRONS AND THE PUBLIC, to the

SPRING STYLE HAT

which they introduced on SATURDAY, the 4th inst.

Upon issuing the Fashion the present season, C. & C., would state that their arrangements with Messrs. Wm. H. Beebe & Co., (late Beebe & Costar,) of New York, will enable them to produce a Hat, which for beauty of design, richness of material, and elegance of style, can be unapproached and inimitable.

As they have an experienced Shaper always in readiness, Gentlemen can have their Hats fitted to the oval of their heads so as to conform to the features of the wearer, and preserve the original symmetry of the Hat.

Those residing at a distance can be supplied with Hats of the Spring style by sending per mail the precise length and breadth of the Hat worn by them.

CLOTH AND FANCY CAPS.

A great variety of the latest NEW YORK and PARIS styles.

Boston, March 11, 1848. 6tis

---

## OLIVER HOLMAN,

NO. 124 STATE STREET,
BOSTON,
*BLANK BOOK MANUFACTURER,*
STATIONER,
and general Agent for
PERKINS SUPERIOR CARDS,
—FOR—
*Railroad Tickets, Business and Address Cards.*

A large Assortment of
BLANK ACCOUNT BOOKS,

of various qualities, and adapted to almost every business, constantly for sale. Books made to order with despatch, and particular attention given to the manufacture of Books of unusual and difficult patterns.

Banking, Insurance, Manufacturing and Railroad Corporations, Merchants and others furnished with complete sets, or single books to order, which will be warranted satisfactory in every respect.

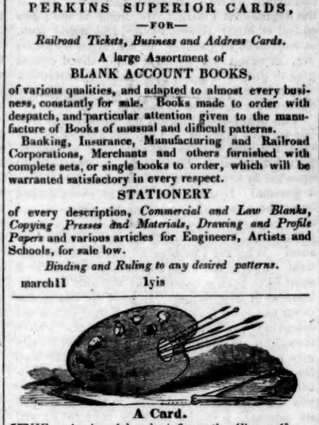
STATIONERY

of every description, *Commercial and Law Blanks, Copying Presses and Materials, Drawing and Profile Papers* and various articles for Engineers, Artists and Schools, for sale low.

*Binding and Ruling to any desired patterns.*

march11 1yis

---



A Card.

THE undersigned hereby informs the Clergy, Committees of Religious Societies, and others, that he is prepared to execute, in a tasteful and appropriate manner, the decoration of interior walls and ceilings of Churches, Halls, and other buildings, in *Fresco, Oak Paneling,* or other ornamental styles of Painting, and is confident that his experience in the art, and his reasonable charges, will insure satisfaction.

Ventilating transparent Window Shades in Colors, representing Stained Glass, and scriptural sentences beautifully lettered on tablets in gold and relief, furnished at short notice.

Specimens of his work may be seen, and references given if required. Letters addressed to him, post paid, will be promptly attended to.

THOMAS D. MORRIS,
153 Washington Street.

Entrance No. 1 Harvard Place, directly opposite the Old South Church.

march18 eopos&ia6mos

---

NO. 15 CHAMBERS'S MISCELLANY. Just published. CONTENTS.

Traditionary Tales of Tweeddale, The Maid of Neidpath, etc., Madam Roland the Girondins, Shipwreck of the Medusa, Voluntary Distortions, Tight Lacing, etc., Sculptor of the Black Forest, Poems of Sir Walter Walter Scott.

This work is confidently commended to Teachers, School Committees, and all others interested in the formation of "School Libraries," as the very best work for this purpose. Its wide range of subjects, presented in the most popular style, makes it exceedingly interesting and instructive to all classes. The publishers have been favored with the most flattering testimonials from distinguished school teachers, and expressing the most entire confidence in its introduction into the libraries of all schools.

*From George B. Emerson, Esq., Chairman of the Book Committee of the Boston Schools:*

Messrs. GOULD, KENDALL & LINCOLN:—

Gentlemen,—"I have examined with a good deal of care "Chambers's Miscellany of Useful and Entertaining Knowledge" particularly with reference to its suitableness to form part of a library for young persons.—It is, indeed, a library in itself, and one of great value, containing very choice selections in history, biography, natural history, poetry, art, physiology, elegant fiction, and various departments of science, made with great taste and judgment, and with the highest moral and philanthropic purpose. It would be difficult to find any miscellany superior or even equal to it; richly deserves the epithets "useful and entertaining," and I would recommend it very strongly as extremely well adapted to form parts of a library for the young, or of a social or circulating library,

## POETRY.

### BE ALWAYS GIVING.

The sun gives ever; so the earth—
What it can give so much 'tis worth,
The ocean gives in many ways—
Gives paths, gives fishes, rivers, bays;
So too, the air, it gives us breath,
When it stops giving, comes in death.
Give, give, be always giving,
Who gives not, is not living,
The more you give,
The more you live.

God's love hath in us wealth unheaped,
Only by giving it is reaped;
The body withers, and the mind,
If pent in by a selfish rind.
Give strength, give thought, give deeds, give self,
Give love, give tears, and give thyself.
Give, give, be always giving,
Who gives not, is not living;
The more we give,
The more we live.

### DO WITH THY MIGHT.

"Do something—do it soon—with all thy might.
An angel's wing would droop if long at rest;
And God, inactive, were no longer blest.
Some high or humble enterprise of good
Contemplate, till it shall possess thy mind,
Become thy study, pastime, rest and food,
And kindle in thy heart a flame refined.
Pray Heaven for firmness, thy whole soul to bind
To this thy purpose—to begin, pursue,
With thoughts all fixed, and feelings purely kind—
Strength to complete, and with delight review,
And strength to give the praise where all is due."
[Wilcox.

### LABOR.

Ho! ye who at the anvil toil,
And strike the sounding blow,
Where, from the burning iron's breast,
The sparks fly to and fro!
While answering to the hammmer's ring,
And fire's intenser glow;
Oh, while ye feel 'tis hard to toil
And sweat the long day through,
Remember it is harder still
To have no work to do.

Ho! ye who till the stubborn soil,
Whose hard hand guides the plough,
Who bend beneath the summer sun,
With burning cheek and brow;
Ye deem the curse still clings to earth
From olden time till now;
But while ye feel 'tis hard to toil,
And labor all day through,
Remember, it is harder still
To have no work to do.

Ho! ye who plough the sea's blue field,
Who ride the restless wave,
Beneath whose gallant vessel's keel
There lies a yawning grave;
Around whose bark the wintry winds
Like fiends of fury rave,
Oh! while ye feel 'tis hard to toil,
And labor long hours through,
Remember, it is harder still
To have no work to do.

Ho! ye upon whose fevered cheeks
The hectic glow is bright,
Whose mental toil wears out the day,
And half the weary night;
Who labor for the souls of men,
Champions of truth and right!
Although you feel your toil is hard,
Even with this glorious view,
Remember it is harder still
To have no work to do.

Ho! all who labor, all who strive,
Ye wield a lofty power;
Do with your might, do with your strength,
Fill every golden hour!
The glorious privilege to do,
Is man's most noble dower.
Oh! to your birthright and yourselves,
To your own souls be true!
A weary, wretched life is theirs,
Who have no work to do.

## MISCELLANEOUS.

### LETTERS ON THE BIBLE.

The following letter is the first of a series of epistles on the Bible, and its teachings, from the venerated John Quincy Adams to his son.

LETTER NO. 1.

ST. PETERSBURG, Sept., 1811.

*My Dear Son:* In your letter of the 18th of January, to your mother, you mentioned that you read to your aunt a chapter in the Bible or a section of Doddridge's Annotations every evening. This information gave me real pleasure; for so great is my veneration for the Bible, and so strong my belief that, when duly read and meditated, it is of all books in the world that which contributes most to make men good, wise and happy, that the earlier my children begin to read it, the more steadily they pursue the practice of reading it throughout their lives, the more lively and confident will be my hopes that they will prove useful citizens to their country, respectable members of society, and a real blessing to their parents. But I hope you have now arrived at an age to understand that reading, even in the Bible, is a thing in itself neither good nor bad, but that all the good which can be drawn from it is by the use and improvement of what you have read, with the help of your reflection.

Young people sometimes boast of how many books and how much they have read; when, instead of boasting, they ought to be ashamed of having wasted so much time to so little profit. I advise you, my son, in whatever you read, and most of all in reading the Bible, remember that it is for the purpose of making you wiser and more virtuous. I have myself for many years made it a practice to read through the Bible once every year. I have always endeavored to read it with the same spirit and temper of mind which I now recommend to you; that is, with the intention and desire that it may contribute to my advancement in wisdom and virtue My desire is indeed very imperfectly successful; for, like you, and like the Apostle Paul, "I find a law in my members, warring against the laws of my mind." But as I know that it is my nature to be imperfect, so I know that it is my duty to aim at perfection; and feeling and deploring my own frailties, I can only pray Almighty God for the aid of his Spirit to strengthen my good desires, and to subdue my propensities to evil; for it is from Him that every good and every perfect gift deacends.

My custom is to read four or five chapters every morning, immediately after rising from my bed. It employs about an hour of my time, and seems to me the most suitable manner of beginning the day. But as other cares, duties and occupations engage the remainder of it, I have perhaps never spent a sufficient portion of my time in meditation of what I have read. Even meditation itself is often fruitless, unless it has some special object in view; useful thoughts often arise in the mind, and pass away without being remembered or applied to any good purposes—like the seed scattered upon the surface of the ground, which the birds devour, or the winds blow away, or which rot without taking root, however good the soil may be upon which they are cast.

We are all, my dear George, unwilling to confess our own faults, even to ourselves, and when our own consciences are too honest to conceal them from us, our self love is always busy, either in attempting to disguise them to us under false and delusive colors, or seeking out excuses and apologies to reconcile them to our minds. Thus, although I am sensible that I have not derived from my assiduous perusal of the Bible, (and I might apply the same remark to almost everything else that I do,) all the benefit that I might and ought, I am as constantly endeavoring to persuade myself that it is not my own fault. Sometimes I say to myself, I do not understand what I have read; I cannot help it; I did not make my own understanding: there are are a great many things in the Bible "hard to understand," as Peter expressly says of Paul's Epistles; some are hard in the Hebrew, and some in the Greek—the original languages in which the Scriptures were written; some are harder still in the translations. I have been obliged to lead a wandering life about the world, and scarcely ever have at hand the books which might help me to surmount these difficulties.

Conscience sometimes puts the question—Whether my not understanding many passages is not owing to my want of attention in reading them. I must admit that it is; a full proof of which is, that every time I read the book thro' I understand some passages which I never understood before, and which I should have done, at a former reading, had it been effected with a sufficient degree of attention. Then in answer to myself, I say—It is true, but I cannot always command my own attention, and never can to the degree that I wish. My mind is oft times so full of other things, absorbed in bodily pain, or engrossed by passion, or distracted by pleasure, or exhausted by dissipation, that I cannot give to proper daily employment the attention which I gladly would, and which is absolutely necessary to make it "fruitful of good works."

This acknowledgment of my weakness is just; but for how much of it I am still accountable to God, I hardly dare to acknowledge to myself. Is it bodily pain! How often was that brought upon me by my own imprudence or folly! Was it passion! Heaven has given to every human being the power of controlling his passions, and if he neglects or loses it, the fault is his own, and he must be answerable for it. Was it pleasure! Why did I indulge it! Was it dissipation! This is the most inexcusable of all; for it must have been occasioned by my own thoughtlessness or irresolution. It is of no use to discover our own faults and infirmities, unless the discovery prompts us to amendment. I have thought if, in addition to the hour which I daily give to the reading of the Bible, I should also from time to time (and especially on the Sabbath), apply another hour to communicate to you the reflections that arise in my mind upon its perusal, it might not only tend to fix and promote my own attention to the excellent instructions of that sacred book, but perhaps also assist your advancement in its knowledge and wisdom.

At your age it is probable that you have still greater difficulties to understand all that you read in the Bible than I have at mine; and if you have so much self-observation as your letters indicate, you will be sensible of as much want of attention, both voluntary and involuntary, as I here acknowledge in myself. I intend, therefore, for the purpose of contributing to your improvement and my own, to write you several letters, in due time to follow this, in which I shall endeavor to show you how you may derive the most advantage to yourself, from the perusal of the Scriptures.

It is probable, when you receive these letters, you will not, at first reading, entirely understand them; if that should be the case, ask your grandparents, or your uncle or aunt, to explain them; if you still find them too hard, put them on file, and lay them by for two or three years, after which read them again, and you will find them easy enough. It is essential, my son, in order that you may go through life with comfort to yourself and usefulness to your fellow creatures, that you should form and adopt certain rules or principles for the government of your own conduct and temper. Unless you have such rules and principles, there will be numberless occasions on which you will have no guide for your government but your passions.

In your infancy and youth you have been, and will be, for some years, under the authority and control of your friends and instructors; but you must soon come to the age when you must govern yourself. You have already come to that age in many respects; you know the difference between right and wrong, and you know some of your duties, and the obligations you are under to become acquainted with them all. It is in the Bible you must learn them, and from the Bible how to practice them. Those duties are to God, to your fellow creatures and to yourself. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength, and thy neighbor as thyself." On these two commandments, Jesus Christ expressly says, "hang all the law and the prophets;" that is to say, the whole purpose of Divine revelation is to inculcate them efficaciously upon the minds of men.

You will perceive that I have spoken of duties to *yourself*, distinct from those to God and to your fellow creatures; while Jesus Christ speaks only two commandments. The reason is, because Christ and the commandments repeated by him, consider self-love as so implanted in the heart of every man by the law of his nature, that it requires no commandment to establish its influence over the heart; and so great do they know its power to be, that they demand no other measure for the love of our neighbor, than that which they know we shall have for ourselves. But from the love of God, and the love of our neighbor result duties to ourselves as well as to them, and they are all to be learned in equal perfection by our searching the Scriptures. Let us, then, search the Scriptures; and in order to pursue our inquiries with methodical order, let us consider the various sources of information that we may draw from in this study.

The Bible contains the revelation of the will of God. It contains the history of the creation of the world, and of mankind; and afterward the history of one peculiar nation, certainly the most extraordinary nation that has ever appeared upon the earth. It contains a system of religion, and of morality, which we may examine upon its own merits independent of the sanction it receives from being the Word of God; and it contains a numerous collection of books, written at different ages of the world, by different authors, which we may survey as curious monuments of antiquity and as literary compositions. In what light soever we regard it, whether with reference to revelation, to literature, to history, or to morality—it is an invaluable and inexhaustible mine of knowledge and virtue.

I shall number separately those letters that I mean to write you upon the subject of the Bible, and as after they are finished, I shall perhaps ask you to read them all together, or look over them myself, you must keep them on separate file. I wish that hereafter they may be useful to your brothers and sisters as well as to you. As you will receive them as a token of affection for you during my absence, I pray that they may be worthy to be read by them all with benefit to themselves, if it please God that they should live to be able to understand them.

From your affectionate father,
JOHN QUINCY ADAMS.

### A NEW BEDFORD RESIDENCE.

"New Bedford is a most beautiful city, adorned with trees, and many pretty cottages; among the latter, one owned and occupied by Mr. Arnold, on County street, is perhaps the most beautiful and desirable, especially on account of the amplitude of its grounds and the exceeding great taste displayed in its adornments. The gardens comprise several acres, laid out in most pleasing style, and covered with magnificent trees of every variety—to say nothing of its splendid orchard and grottoes, some of which, adorned as they are, with every species of shells tastefully arranged and made to adhere to the concave of the roof, give one ani dea of the fairy grottoes read of in romances. But the most beautiful feature in the whole picture is, that the whole-souled and gentlemanly proprietor of these splendid sights and shaded walks is so uncommonly unselfish that he throws, every season, wide open his gates to the people at large, thereby enabling the humblest to enjoy what only princely wealth and noble taste could conjure up. Such men are treasures to the Commonwealth. Long may he live to enjoy his wealth and to dispense its blessings to others.

His house is most neatly and splendidly furnished; one centre table, inlaid with the stones of different churches in Europe, cost five thousand dollars!" [Cor. of Chronotype.

### FILIAL PIETY OF DAMA THE JEWELLER.

Dama was a jeweller at Ascalon, and distinguished by many virtues. One day the elders came to him to purchase precious stones, to ornament that part of the costume of the high priest which the Bible designates under the name of the Ephod. They explained the object of their visit, and offered him a reasonable price for the diamonds they desired. Dama replied he could not let them see any stones at that moment, and he requested them to call again. Desirous of terminating their choice without delay, and fancying that the reply of the jeweller was only a pretext to increase the value of his merchandize, the elders insisted on closing the business immediately.

As some fine stones were absolutely necessary, and as Dama possessed those of the requisite quality, they doubled and tripled the price which they had first offered; but as Dama persisted in his refusal, and resisted their solicitations, they went away in very bad humor. Some hours afterwards, he placed before them the requisite diamonds, for which they tendered the price they had last offered; but he said, "I will only accept the price which you first proposed to me this morning, for that is all the stones are worth." "Why, then, did you not close with us forthwith?" asked they in astonishment. "When you came, my father had the key of the chest wherein the diamonds were inclosed, and as the old man was then asleep, I should have been obliged to awake him, to satisfy your demand. At his age, a short hour of sleep does him a great deal of good; and, for all the gold in the world, I would not be wanting in respect to my father, or deprive him of a single enjoyment." The elders, affected by these feeling words, spread their hands on the head of Dama, and said, "Thou shalt be blessed by Him who has said, 'Honor thy father and thy mother,' and thy children shall one day pay thee the same respect and love thou hast displayed to the author of thy being." [Moral and Religious Tales.

COINCIDENCES. We were struck, the other day, in looking at a work called the Lives of the Presidents, with a few curious coincidences of numbers which relate to the line of five Presidents, beginning and ending with an Adams. Here is a table, for instance, of the periods in which they were born and went out of office:

| Born. | | Retired. |
|---|---|---|
| 1735, | John Adams, | 1801. |
| 1743, | Thomas Jefferson, | 1809. |
| 1751, | James Madison, | 1817. |
| 1759, | James Monroe, | 1826. |
| 1767, | John Q. Adams, | 1829. |

Now it will be seen by this, that Jefferson was born just eight years after his predecessor Adams; Madison eight after his predecessor Jefferson; Monroe eight years after Madison; and John Quincy Adams eight years after Monroe. Another curious fact to be observed is, that Adams was just sixty-six years old when he retired; Jefferson was sixty-six; Madison was sixty-six; Monroe was sixty-six; and John Quincy Adams, had he been elected to a second term, would have been sixty-six. Adams, Jefferson, and Monroe all died on the fourth of July. [New York Evening Post.

THE FARMER AND THE ARTIST. "Of what use is all your studying and your books!" said an honest farmer to an ingenious artist. "They don't make the corn grow, nor produce vegetables for market. My Sam does more good with his plough in one month, than you can do with your books and papers in one year."

"What plough does your son use?" said the artist quietly.

"Why, he uses ———'s plough, to be sure. He can do nothing with any other. By using this plough, we save half the labor, and raise three times as much as we did with the old wooden concern."

The artist turned over one of his sheets, and showed the farmer the drawing of his much praised plough, saying with a smile, "I am the inventor of your favorite plough, and my name is ———."

The astonished farmer shook the artist heartily by the hand, and invited him to call at the farm-house, and make it his home as long as he liked.

THE BAROMETER AND HURRICANE. The sun had just set with placid appearance, closing a beautiful afternoon, and the usual mirth of the evening watch was proceeding, when the captain's orders came to prepare with all haste for a storm. The barometer had begun to fall with appalling rapidity. As yet, the oldest sailors had not perceived even a threatening in the sky, and were surprised at the extent and hurry of the preparations; but the required measures were not completed, when a more awful hurricane burst upon them than the more experienced had ever braved. Nothing could withstand it; the sails already furled and closely bound to the yards, were riven away in tatters; even the bare yards and masts were in great part disabled; and at one time the whole rigging had nearly gone by the board. Such, for a few hours, was the mingled roar of the hurricane above, of the waves around, and of the incessant peals of thunder, that no human voice could be heard, and amidst the general consternation, even the trumpet sounded in vain. In that awful night, but for the little tube of mercury which had given warning, neither the strength of that noble ship, nor the skill and energies of the commander could have saved one man to tell the tale. On the following morning the wind was again at rest, but the ship lay upon the yet heaving waves, an unsightly wreck. [Dr. Arnott.

DAMP WALLS. These worst of all domiciliary discomforts frequently proceed from a combination of certain salts with the sand in the mortar. In very many cases all that is necessary to render the wall comfortably dry, is to wash it with a very strong solution of alum. The remedy is very simple, and may be easily applied. It may be tested upon a small portion at first, and if it appears from trial that the salt is the cause of this difficulty, it can then be applied to the whole surface.

### HINTS TO PEOPLE WITH EYES.

On first waking in the morning, do not expose yourself to a sudden glare of light.

Do not rub your eyes with your fingers, or any thing else—it excites inflammation.

When obliged to guard the eye from the glare of light, let the shade be of a simple green silk, so suspended as not to press upon the eye.

Bathe the eyes, morning and evening, in pure cold spring water. Pump water is not good. A fine linen handkerchief should be used to wipe them dry. Never wash them when you are perspiring, or very warm.

Eye-cups or glasses are worse than useless.

Persons engaged on white articles, or minute work, should choose rooms in which there is a long perspective, on which their eyes may rest for occasional relief.

All brilliant linings for hats should be avoided, as the rays reflected from them are more dangerous than the direct rays of the sun.

Veils are injurious, causing a confused undulating motion, pernicious to the sight.

Fans, highly ornamented with gold, silver, or ivory, are objectionable. Tight lacing is injurious.

A night lamp should be kept burning in the bed-room to prevent a loss of light to the eyes for a single moment, when we suddenly open them, or remain awake; a ground glass should be placed over the lamp.

Those who work by candle-light connot have too much of it, and it should fall on the book or object at which the eye is directed, obliquely.

No one should read or write in dark places, or by moonlight.

Childern should never be carried suddenly from a light room to a dark one.

Writing is less injurious than reading, at night.

A RICH SUCCESSOR TO THE APOSTOLIC FISHERMEN.—*The Will of his Grace, the Archbishop of York.*—This will was made only six weeks before the testator's decease. The pecuniary bequests are as follows:—To his sons—Charles, 7000*l.*; Egerton (residuary legatee) 6000*l.*; each; and Henry and Francis, 1000*l.* each; and to his daughter Anne, 7000*l.* To his grandchildren, namely—Lady Norres, the six children of his son William, the seven children of his daughter Louisa, to Jane (the daughter of his son Frederick) and to his own niece, Louisa Boothby, 1000*l.* each. To others of his family his Grace had made equivalent gifts in his lifetime. To his trustees he leaves 10,000*l.* for Edward, the eldest son of his son William Vernon Harcourt. To the ministers and church-wardens of the respective parishes of Bishopthorpe, Sudbury, and Nuneham, 500*l.* for each parish, to apply the interest annually at Christmas among the poor. To each of his servants a legacy; and to his own personal man-servant an annuity 100*l.* and to his housekeeper 600*l.* sterling, for their long and faithful services. All legacies to be free of duty. Besides the property in the province of York, his Grace died possessed of funded and personal property, within the province of Canterbury, which was estimated for duty at 80,000*l.* This venerable Prelate, in his ninety-first year, had held the See of York for a period of forty years, the annual revenue of which, by the last returns, is given at 10,000*l.*; upon his translation thereto from the See of Carlisle, in December 1807, he was then Dr. Edward Venables Vernon; but on his subsequently acquiring the Nuneham and Harcourt property, from the late Earl Harcourt, Viscount Nuneham (which titles are now extinct) he obtained the Royal license to use the name of Harcourt.

PRICE OF THE GAINS OF WAR. A friend from childhood of Marshal Lefevere, Duke of Dantzic, who had not run so brilliant a career as himself, came to see him at Paris. The Marshal received him warmly, and lodged him in his hotel, when the friend could not cease his exclamations upon the richness of the furniture, the beauty of the apartments, and the goodness of the table, always adding, "Oh! how happy you are!" "I see you are envious of what I have," said the Marshal; "well you shall have these things at a better bargain than I had; come into the court; I'll fire at you twenty times with a gun, at thirty paces, and if I don't kill you, all shall be your own. What! won't—well; recollect then, that I have been shot at more than a thousand times, and much nearer, before I arrived where you find me."

THE MINES OF MEXICO. A very common error exists in this country, as regards the mines in Mexico. The usual impression is, that because the produce is in actual gold and silver, the result must be enormously profitable, and that when fifteen or twenty millions of dollars are thus dug out of the earth, it is, as it were, that much clear profit. So far from this being the case, the gold mines of Mexico do not yield, on an average, as much profit on the capital, labor, and expenses as a lead or iron mine, and we venture the assertion, that there is actually more profit, in *hard dollars*, from the coal mines of the United States, than on all the precious metals annually produced in Mexico Hundreds of gigantic fortunes have been sunk, and thousands of individuals ruined in working the mines of Mexico


PER SWITZERLAND.

MORE CHOICE FAMILY LINENS!

Benj. & E. Jacobs & Co.,
NO. 35 TREMONT ROW,
(A FEW DOORS NORTH OF TREMONT HOUSE)

Have received, per ship Switzerland, packages of 7-8, 4-4, 9 8 and 5-4 SHIRTING and PILLOW CASE LINENS, put up expressly for their trade by one of the BEST BLEACHERS IN IRELAND,

and are of a very heavy undressed fabric. This importation, added to their former stock, comprises without doubt

THE BEST ASSORTMENT
(1000 PIECES!)

of LINENS to be found in the city. They are warranted PURE FLAX, grass bleached, and their strength is in proportion to the weight of stock, each piece of 27 yards weighing from 8 to 9 lbs. Families and others in want of

First Rate Linens,

are respectfully invited to examine the assortment, as they will be sold for a

SMALL ADVANCE,

either at Wholesale or Retail. Also FRONTING LINENS, from the same Bleacher.
march11 2is8tos

SUBSCRIPTIONS
RECEIVED FOR THE FOLLOWING PERIODICALS,
BY
THOMAS WILEY, JR.,
—Late Jordan & Wiley—
AT THE
BOSTON PERIODICAL AGENCY,
No. 20 State Street.

| | | | |
|---|---|---|---|
| PICTORIAL MONTHLIES. | | Knickerbocker | 5 00 |
| London World of Fashion | 6 00 | Silliman's Journal of Science and Arts | 5 00 |
| London Art Union Journal | | Daguerreotype (semi-mo.) | 3 00 |
| Graham's Magazine | 3 00 | JUVENILE. | |
| Godey's Lady's Book | 3 00 | Merry's Museum | 1 00 |
| Columbian Magazine | 3 00 | Parley's Magazine | 1 00 |
| Union Magazine | 3 00 | Youth's Cabinet | 1 00 |
| Ladies National Magazine | 2 00 | Young People's Mag. | 1 00 |
| Christian Parlor Magazine | 2 00 | Boys' and Girls' Mag. | 1 00 |
| Ladies' Garland | 1 00 | MEDICAL. | |
| Family Circle | 1 00 | Braithwaite's Retrospect of Med. Science | 1 50 |
| Scurs' Family Magazine | 2 00 | Medical Chirurgical Review | 3 00 |
| *** Any two of the above | $3 00 | London Lancet | 5 00 |
| Monthlies for $5 00. | | Ranking's Abstract | 1 50 |
| REVIEWS. | | Boston Medical and Surgical Journal | 3 00 |
| British and Foreign Medico Chirurgical | 3 00 | N. Y. Journal of Medicine | 3 00 |
| London, Foreign, Edinburg and Westminster, $3 00 each, or for the four, | 8 00 | American Journal of Medical Science | 5 00 |
| Brownson's Quarterly | 3 00 | British and Foreign Medical Review | 3 00 |
| American (Whig) Review | 5 00 | LAW. | |
| Democratic | 3 00 | Law Library | 10 00 |
| North American | 5 00 | Law Reporter | 3 00 |
| Christian | 3 00 | Library of Law and Equity | 7 00 |
| Universalist | 3 00 | MISCELLANEOUS. | |
| Bibliotheca Sacra, Theo. | 4 00 | London Pictorial Times | 9 00 |
| Mass. Quarterly | 3 00 | Lon. Illustrated News | 9 00 |
| The 19th Century | 3 00 | London Punch | 5 00 |
| RELIGIOUS. | | Farmers' Library | 5 00 |
| Biblical Repository | 3 00 | Horticulturist | 3 00 |
| Christian Examiner | 4 00 | Horticultural Magazine | 3 00 |
| Monthly Religious Mag. | 1 00 | Mechanics' and English Magazine | 3 00 |
| National Preacher | 1 00 | Mothers' Magazine | 1 00 |
| New Englander | 3 00 | Mothers' Assistant | 1 00 |
| Ladies' Repository | 2 00 | Mass Common School Journal | 1 00 |
| LITERARY. | | Fowler's Phrenological Journal | 1 00 |
| Blackwood's Magazine | 3 00 | Edinburg | 2 00 |
| Eclectic | 6 00 | | |
| Living Age (weekly) | 6 00 | | |
| Hunt's Merchants' | 5 00 | | |
| Jour. of Franklin Institute | 5 00 | | |

All the principal Newspapers of the day. A liberal discount made to clubs, or individuals who subscribe for several works. All English Periodicals imported to order.

All the above works may be neatly bound, and back numbers supplied when necessary, by leaving word at the Counter. eoposly feb12

GENTLEMEN'S FURNISHING STORE!

FREDERICK A. GUSHEE, (late a Salesman at Darwin Chaffin's,) has taken the new Granite Store, 263 Washington St., third door north of Winter st., where may be found the RICHEST and BEST assortment of GENTLEMEN'S FURNISHING GOODS in the city.

He has made arrangements to receive from Paris the best and newest style of CRAVATS, SCARFS, &c., as soon as they are out, and will receive by the English Steamers many desirable Goods every fortnight through the Spring, Summer and Autumn. He respectfully requests his friends and the public to visit his store, where they will be attentively received, and his Goods shown with much pleasure.

Rooms to let over the Store. 1stf mh 20.

BOOK AND JOB PRINTING.

JOHN WILSON
RESPECTFULLY informs his Friends and the Public that he has taken an Office at
No. 21,
SCHOOL ST., OPPOSITE NEWSPAPER EXCHANGE,
BOSTON;

WHERE his utmost attention will be given to execute, with neatness, accuracy, and expedition, and on moderate terms, all orders entrusted to him for the Printing of Books in English or in Foreign Languages, Pamphlets, Sermons, Lectures, Catalogues, Music, Cards, Circulars, Prices Current, Billheads, Insurance Policies, Bank Checks, &c.

[Extract from recommendation by Rev J. Martineau.]

LIVERPOOL, July 27, 1846.

The accuracy and neatness with which Mr Wilson's own works are printed, will show to an experienced eye, that his intellectual pursuits have not interfered with the acquisition of skill in his business. For the excellent "Treatise on Punctuation," of which he is the author, we are doubtless indebted to his determination to reduce to rational rule one of the most difficult parts of the Printer's task. When I have resorted to Mr Wilson's press, I have been perfectly satisfied with the punctuality, exactitude, and moderate cost, with which the work has been executed. I heartily wish him in America a better success than has attended his efforts here. JAMES MARTINEAU.

PROPOSALS FOR PUBLISHING, BY SUBSCRIPTION
A CHEAP EDITION OF
WILSON'S
CONCESSIONS OF TRINITARIANS.

Should a thousand copies be subscribed for, the work will be put to press, and issued at the following low rates:—

| | | |
|---|---|---|
| For 1 copy, bd. in cloth, and lettered | $2 50 | |
| For 5 copies, do do | 2 37½ | each. |
| For 10 copies, do do | 2 25 | do |
| For 50 copies, do do | 2 50 | do |
| For 100 copies, do do | 1 75 | do |

If encouraged to proceed, the author will probably print copies more than sufficient for the supply of subscribers; but these will be charged at the rate of $3 cash.

Persons or societies intending to subscribe will please to address the author, 21, School Street, Boston, specifying the mode in which they wish their parcels to be forwarded.

RECENTLY PUBLISHED,
THIRD OCTAVO (ENGLISH) EDITION OF
SCRIPTURE PROOFS AND SCRIPTURAL ILLUSTRATIONS
OF
UNITARIANISM.

| | | |
|---|---|---|
| Price per copy | $1 50 | cash. |
| do for 5 copies | 6 25 | do |
| do for 10 copies | 12 00 | do |
| do for 50 copies | 55 00 | do |
| do for 100 copies | 100 00 | do |

BOUND IN CLOTH, AND LETTERED,

Sold by the author, JOHN WILSON, at his Printing Office, 21, School-street, opposite the Newspaper Exchange, Boston, Mass.; or forwarded to parties ordering copies 2tis11tos jan29

GREENWOOD'S PSALMS AND HYMNS.—NEWLY STEREOTYPED EDITION. The subscribers have recently procured new stereotype plates of this popular collection of Sacred Poetry, now used of nearly all the Societies of the denomination, and have just published the 44th Edition, to which an addition of over One Hundred Hymns has been made.

They have also published another Edition containing in addition to the Hymns embraced in supplementary pages, a SERVICE BOOK for the use of those Societies desiring to introduce this mode of worship.

Two separate editions will in future be issued—one with the text as heretofore, for use where this edition is used or desired, corresponding in all respects to the one now in use, with the addition above referred to, but on new type, and the other with the Service Book and Supplementary Hymns.

The additions have been made, with great care, by the Rev R. C. Waterston, Pastor of the Church of the Saviour, and are highly approved by those who have examined the work, since they were made.

It is believed that this arrangement will meet the views of the numerous friends of this excellent collection who were desirous that it should embrace many Hymns of high character, written since it was first published, and others, which were not before inserted.

The following are some of the societies and towns in which the book is in use, viz: King's Chapel, (Rev. Mr. Peabody;) Hollis Street Society, (Rev. Mr Frothingham;) New South Society (Rev. A. Young;) Federal street Society (Rev. Dr. Gannett;) Bulfinch st. Church (Rev. Frederick T. Gray;) Purchase street, (Rev. Mr. Coolidge,) Church of the Saviour, (Rev Mr Waterston;) Boston. Church of the Messiah, New York, (Rev. Dr. Dewey;) Church of the Saviour, Brooklyn, N. Y. (Rev. Mr. Farley;) College Chapel, and also Divinity Hall, Harvard University, Cambridge, Cambridgeport, Roxbury, Milton, Dorchester, Marshfield, Watertown, Brookfield, Brighton, Chelsea, Lowell, Lexington, Lincoln, Weston, Newburyport, Sandwich, Sherburne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Cohasset, Ashby, Andover, Dover, Northboro', Cabotville, Ipswich, Bedford, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Sterling, Mass; Portsmouth, Walpole, Dover, N. H; Portland, Hallowell, Augusta, Bangor, Castine, Me; Hartford, Ct; Syracuse, Rochester, N. Y; Providence, Newport, R. I.; Brattleboro', Vt; Savannah, Geo; Mobile, Ala; Allton, Ill; St. Louis, Mo; Louisville, Ky; and many other societies in New England and the Southern and Western States.

We respectfully request Clergymen or Church Committees proposing a change in their Hymn Books, or forming new Societies, to forward us their addresses, when copies shall be sent them for examination.

JENKS, PALMER & CO.,
o24 tf Chambers 131 Washington st.

THE PREPARATORY AND HIGH SCHOOL
FOR YOUNG LADIES,

IS now open for the reception of pupils. Hours 9 till 2.

ORAL INSTRUCTION, LECTURES, APPARATUS MAPS AND DIAGRAMS are combined with a systematic course of study, from SELECT CLASS BOOKS, in all the Eng. Branches, in the SPEAKING of the LANGUAGES, in DRAWING, PAINTING, MUSIC, EMBROIDERY and the various essentials to a thorough and accomplished female education.

For HEALTH, RECREATION, CARRIAGE AND DEPORTMENT, the pupils have *free access* to a GYMNASIUM FOR LADIES, and, *if desired*, to a select school for dancing.

All regular scholars receive MEDALS yearly, inscribed with the branches excelled in, and a DIPLOMA of qualifications on leaving school.

TEACHERS will be employed who are distinguished in their several departments, as follows, viz.

Miss Martha C. Jenks, Assistant Superintendent.
Miss Maria Borghis, Needlework and Embroidery.
Miss Rosa Garcia, on the Guitar, Piano and Voice.
Professor Garcia, on the Harp, Piano and Voice.
Miss Hall, (Wed. and Sat. P. M.) in Dancing.
Mons. Auray, Prof. and Teacher of French.
Signor Lanza, Prof. and Teacher of Span. and Ital. German.
OE. Linton, Ornamental Penmanship.
B. F. Nutting, (Artist) Lecturer in Perspective. Drawing, Painting and Perspective
Prof. Sullivan, in the newly invented "LADIES' DRAWING-ROOM CALISTHENICS," for Health, Grace and Elegance of Deportment.

Further particulars, terms, and References given at the School rooms, No. 339 Washington st.

F. L. CAPEN, Principal.
sept25 1isos6m

DANCING AND THE CALISTHENIC EXERCISES, Minerva Hall, 339 Washington street MR. SULLIVAN, Professor of Dancing and Calisthenics, just arrived in this city from London and Paris respectfully announces to the Ladies and Gentleman of Boston, that he has now opened in the above Hall for the purpose of giving instruction in the most admired and fashionable Dances which he has acquired from the eminent Professors, Mons. E. Coulon and Cellarius, in the above cities.

Afternoon Classes for Young Ladies, at 3 and 5 o'clock on Mondays and Thursdays.

Evening Classes for Young Gentlemen, at 8, same Evening, for lessons in the Polka, Redowa, Mazurka Waltzes, Deux Temps and Cinq Temps Waltz, also, in plain Waltzing, Gallopades and new Cotillions, &c.

A Class for Calisthenic Exercises on Wednesdays and Saturdays, at three o'clock. Mr. S. will have the honor of introducing the newly invented Calisthenic chest expander, which is acknowledged to be the best instrument yet invented for expanding the chest, improving the carriage and strengthening the frame. Ladies interested in these exercises, will please call at the above hours, when Mr. S. will be happy to explain to them, the use of the instruments.

Private Families attended at their residence, if preferred.

Schools and Classes in the neighboring towns also attended.

For terms, references, &c., apply to Mr. S. at the Hall, or to Mr. F. L. Capen, Principal of the High School for Young Ladies. tf oct2

THE CHAPEL HYMN BOOK. Compiled by Rev. Messrs. Barnard and Gray, for the Ministry at Large in Boston. It is well suited for Vestry, and Social Meetings and for Sunday Schools.

It contains 437 Hymns with a number of Chants, and is in durable binding for the *very low price* of 25 cents per copy.

Published by S. G. SIMPKINS, Boston.
nov27 1stf 94 Washington street.

THE MOST EXTENSIVE
RETAIL CARPET STORE.

HENRY PETTES & CO.,
CORNER WASHINGTON AND SUMMER ST'S
IMPORTERS AND MANUFACTURERS
OF
CARPETINGS,

INVITE the particular attention of the public to the following varieties of Carpeting, which are either imported direct from Europe or manufactured at their extensive establishment in Roxbury.

15 pieces SUPERFINE INGRAIN CARPETINGS, made at Roxbury, from fine selected Wood, and in the most permanent and durable colors.

300 pieces Roxbury Medium INGRAIN CARPETINGS, in very new and Beautiful patterns, suited to all purposes.

100 pieces FINE INGRAIN CARPETINGS, in good styles, and at a low price.

90 pieces Extra and Medium quality IMPERIAL THREE-PLY CARPETINGS, manufactured at Roxbury, in the best manner.

100 pieces of STAIR CARPETINGS, Plain, Double Twilled, and Damask Venitian, of all widths and qualities, made at Roxbury, in the latest styles.

PATENT TAPESTRY BRUSSELS.

100 pieces of these beautiful Goods, which are also manufactured at Roxbury, are received from the Factory every month. These will be shown, SIDE BY SIDE, with the best English Tapestry Carpets, that purchasers may judge of their comparative merits. The price of these Carpets will be much lower than the English.

ENGLISH BRUSSELS CARPETS.

*ENGLISH TAPESTRY CARPETS, VELVET PILE CARPETS, ROYAL WILTONS AND AX-MINSTERS, LONDON INGRAIN CARPETS STAIR CARPETS, EXTRA WIDE DRUGGETS, &c., &c., just imported and for sale at low prices.*

We have great advantages in the pursuit of our business. We can offer to our customers every description of CARPETING, OF OUR OWN MANUFACTURE, from the most durable and plain description, suited to the attic or basements, to the most beautiful Velvet Pile Tapestry. We have also a very great variety of styles and patterns, and we are determined to sell our Carpets at prices so low that they cannot but be satisfactory.

This is the only Warehouse in the city, where Carpets can be purchased at retail, directly of the manufacturers.

Purchasers who may wish to gratify their curiosity, can receive Tickets of admission to our Factories at Roxbury.

Special attention given to furnishing Carpets for Churches and Public Halls, Hotels, Masonic and Odd Fellows' Lodges, &c. copiescopos6w march18

DR. R. S. MOTT'S
FEMALE PHYSICIAN,

HAVING entirely retired from travelling, informs her patients and the public generally that she may at all times be found at her residence,

NO. 40 CAMBRIDGE STREET,
Opposite Lynde street, Boston, Mass.

where she will attend to all diseases incident to the human frame, in men, women and children, EXCEPT THOSE ARISING FROM IMMORALITY.

MRS. MOTT has had great experience and success in her practice, which from her long location in Boston is too generally known to require further comment. Her remedies are entirely vegetable, and her method of treatment and curing, different from any other practitioner. She has many advantages over others, as she receives many of her

ROOTS, HERBS, GUMS, BALSAMS AND ESSENTIAL OILS,

from Europe, where they are raised and gathered expressly for her, and with which she is enabled to cure many diseases which have baffled the skill of some of the most talented and eminent physicians in the country. Persons residing at a distance from Boston, who cannot make it convenient to consult MRS MOTT personally, can do so by letter—(directed as above,) explaining their case fully, and receive her answer by return of mail.

MEDICINES forwarded in perfect safety, by the different expresses from Boston, to all parts of the United States.

☞ LETTERS must in all cases be post paid, and they ll be promply attended to. 1y je

CHRISTIAN HYMNS; FOR PUBLIC AND PRIVATE WORSHIP. Compiled by a Committee of the Cheshire Pastoral Association. Ninth Edition.

The publishers respectfully ask attention to this new Collection of Hymns for the Societies of the Unitarian denomination. The highest commendations have been bestowed upon it by those by whom it has been examined, and who are qualified to judge of its value.

As an evidence of the estimation in which the 'Christian Hymns' is held, we are perm